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YOUNG MEN'S

MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL.

1900—1901.



SUBJECT:

Dispensation of the Fullness of Times.

PART II. (1838—1846.)

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SEE PAGE 5 OF MANUAL.

IMPORTANT TO STUDENTS OF THE MANUAL

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"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by their persecutors, or loose their lives in consequence of exposure or disease, and some of you [addressing the brethren present] will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."—Joseph Smith; from an address on 6th of August, 1842, Montrose, Iowa.

THE DESERET NEWS
1900.

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INTRODUCTION.

THE Introduction in the Manual for 1899-1900 makes it almost unnecessary to write an introduction to this Manual; since this one deals with the second part of the same subject of which that treated, viz., The Dispensation of the Fullness of Times. Those who would be informed of the importance of the subject, the reasons why the General Board of the Young Men's Associations chose it as the chief theme of study for last year and this, are referred to the Introduction of last year's Manual. Here it will only be necessary to make a few remarks in explanation of the course to be pursued with reference to the use of this Manual. In the first place, it may be thought that the Manual contains too many lessons, and that in a number of lessons there is altogether too much matter; but the committee has not been able to reach the objective point designed in this course of study, viz., the Exodus from Nauvoo, in fewer lessons, nor cut down the amount of matter in the lessons and at the same time do anything like justice to the subject. Moreover, the committee charged with the duty of preparing the Manual are of the opinion that by the exercise of a little thoughtful discrimination the officers or teachers conducting the exercises can so manage that the associations will find no difficulty in completing the lessons, especially where the associations are divided into senior and junior classes, which division the officers are now authorized to make whenever convenient. There are some lessons and parts of lessons which the senior classes may pass over very lightly or omit altogether, but which would be both interesting and profitable for the junior class to dwell upon at length; while, on the other hand, there are whole lessons and parts of lessons which the junior class could omit as being beyond the clear understanding of the younger members of the associations, but would be of absorbing interest to the older members. The Manual should not be regarded as the beginning and the end of the whole subject it treats; nor all of it esteemed as of equal importance, none of it to be omitted neither additions made to it. The Manual is made for the

associations, not the associations of the Manual. It is merely a help—an outline of the theme of study, a guide pointing out the way, giving a bare outline of the subject and its subdivisions, giving some information, and indicating where more may be found. And this leads us to say a word about the references given and the notes.

Some were overwhelmed because the references given in last year's Manual were so numerous and cited so many different books; and it was thought by some that possession of all of the books referred to was necessary to a study of the subject. Can it be necessary for The Committee to say that is not the case? The object in making reference to so many authorities upon the same subject was not that we thought all those books would or could be consulted except in rare instances. Our thought was that if a member did not have one of the authorities cited, he might have another. If he did not possess *The Missouri Persecutions* or *The Rise and Fall of Nauvoo*, he might have within reach Whitney's *History of Utah*, and so on. The reason for publishing so many notes was to enable those who had none of the reference books, or at best but one or two of them, to make some preparation from the Manual alone. For the same reason a like course is followed in this Manual; but we would remind the associations that the notes are not meant to cover the whole subject to which they refer. They are given chiefly for the purpose named above, as helps, and to awaken a desire in the student to delve deeper into the theme of the lesson.

Again we say, as in last Manual: "Every lesson should be mastered in private study, in all its details. It is not enough that the event be known; its causes and results should also be sought out. No event stands alone. It bears a relationship to the one preceding and the one following, and each event should be studied in this relationship. In this way the history will be made a united whole."

And for the lecture and lesson treatment in the associations, we would again suggest to the members:

1. Talk directly to the subject.
2. Master all its necessary details.
3. Practice stopping at the right time and place.
4. Do not allow endless, rambling discussions.
5. Avoid the introduction of mysteries.
6. Use your own language, in preference to reading or reciting the words of others.
7. Master the notes as thoroughly as possible.
8. Use correct language.
9. Practice ease and grace in

speaking. 10. Cultivate the habit of correctly quoting important passages of scripture. 11. Study the philosophy of events. 12. Testimony bearing may occasionally be allowed by way of increasing faith. 13. Prepare all lessons thoroughly, whether appointed to treat them or not. 14. Make ample and careful use of the map. 15. Get the Spirit of God and *work hard* under its direction.

On account of space for references being limited, we find it necessary to use abbreviations which are substantially the same as last year, as follows: M.S., Millennial Star; L. J. S. (C.), Life of Joseph Smith by Cannon; H. J. S. (M. S.), Life of Joseph Smith, Millennial Star; R. & F. of N, Rise & Fall of Nauvoo;* O. of E. H., Outlines of Ecclesiastical History; N. W., New Witness for God; L. J. T., Life of John Taylor; W. H. of U., Whitney's History of Utah; Art. of F. (T.), Articles of Faith by Talmage; Aut. P. P. P., Autobiography of Parley P. Pratt; Cont., Contributor; Doc. & Cov., Doctrine & Covenants. In addition to these works we also call attention to a little work recently published under the title of "The Latter-day Prophet," a history of Joseph Smith, written for young people, by George Q. Cannon; and also "A Young Folks' History of the Church of Jesus Christ of Latter-day Saints," by Nephi Anderson. Both of these works will be especially adapted for the use of the junior classes of the associations.

THE COMMITTEE.

* Both this work and its companion volume, The Missouri Persecutions, are now published by Cannon & Sons Company.

Dispensation of the Fullness of Times.

PART II. (1838—1846.)

God "Having made known unto us the mystery of his will that in the Dispensation of the Fullness of Times he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him."—*Paul*.

DEFINITION.

"By a dispensation in connection with the work of God, we mean 'the opening of the heavens to men, the bestowing of the Holy Priesthood with all its powers upon , and the organization and building up of the Church of Christ upon the earth, for the salvation of all who will obey the Gospel.' By the dispensation of the Fullness of Times we mean the last dispensation, the one in which all things in Christ, whether in heaven or in earth, shall be gathered together in one; a dispensation which will include all other dispensations—one which will encompass all truth. As the rivers of the earth all eventually find their way to the ocean and empty into it, so all former dispensations will run into, and become part of the Dispensation of the Fullness of Times, in which the work of God, in respect to the salvation of man and redemption of the earth will be consummated."

LESSON I.

THE FOUNDING OF NAUVOO.—(NOTE 1.)

Period November, 1838—July, 1839.

EVENTS.

1. The Exiled Saints.

- a. The exodus from Missouri. *Note 2.*
- b. Reception of the Saints by the people of Illinois. *Notes 3 & 4.*

REFERENCES.

M.S., vol. XVI, pp. 709-792.
L. J. S. (C.), ch. xlv.
R. F. of N., chapters i & ii.
W. H. of U., vol. I., ch. xi.

- c. Arrival of Barlow's company in Iowa and the offer of lands to The Church. *Notes 5 & 6.*
 - d. The Prophet Joseph's arrival in Quincy. *Note 7.*
- 2. **The Work of Reconstruction.**
 - a. Condition of the scattered Saints. *Note 8.*
 - b. Conference at Quincy, April 24th, 1839.
 - c. The opening at Commerce--the first purchase of lands--other lands purchases. *Note 9.*
 - d. Demoralized state of the Church membership.
 - e. An attempt to make the expulsion from Missouri a political question.
- 3. **A Day of God's Power.**
 - a. God's promise to heal the sick. *Mark xvi: 15-18. Doc. & Cov., sec. xlii: 43-52.*
 - b. An instance of its fulfillment at Nauvoo, July, 1839. *Ibid, sec. lxxxiv, 65-73.*

NOTES.

1. **NAUVOO:**—It was a magnificent site, overlooking the Mississippi which swept around in a half circle, giving the place three fronts upon the noble river. Because of the loveliness of the site the name of Commerce was changed to Nauvoo which means in Hebrew, the fair or beautiful.—*Life of Joseph Smith (Cannon) p. 291.*

The word Nauvoo comes from the Hebrew, and signifies beautiful situation. "Carrying with it also," says the Prophet Joseph, "the idea of rest." And, indeed, the location of the city is beautiful. No sooner does one come in view of it than he exclaims, "It is rightly named!" The city, or at least the marred remains of it, stands on a bold point around which sweeps the placid, yet majestic, "Father of waters"—the Mississippi. The city is at least half encircled by that noble stream. From the banks of the river the ground rises gradually for at least a mile, when it reaches the common level of the prairie, which stretches out to the eastward, farther than the eye can reach, in a beautiful undulating surface, once covered by a luxuriant growth of natural grass and wild flowers, relieved here and there by patches of timber; but now chequered with meadows, and, at

the time of my visit, with fields of waving corn. Opposite Nauvoo on the west bank of the river, the bluffs rise rather abruptly almost from the water's edge, and are covered for the most part, with a fine growth of timber. Nestling at the foot of one of the highest of these bluffs, and immediately on the bank of the river, is the little village of Montrose, to which we shall have occasion to refer in these pages. Back of these bluffs, before mentioned, rolls off the alternate prairie and woodlands of Iowa. Between Montrose and Nauvoo, and perhaps two-thirds of the distance across the river from the Illinois side, is an island, from three-fourths of a mile to a mile in length, and from one to two hundred yards in width, having the greatest extent north and south.

Nauvoo is just at the head of what are usually called the Des Moines Rapids, about one hundred and ninety miles above St. Louis. The Rapids were a serious obstacle to the navigation of the Mississippi at this point, as in the season of low water they could not be passed by the steam boats plying the river. This difficulty of late, however, has been obviated by the general government building a fine canal running parallel with the west bank of the river, from Keokuk to Montrose, a distance of twelve or fifteen miles. I was unable to learn the cost of the construction, but judge it must have required at least several millions of dollars.—*Rise and Fall of Nauvoo.*

Opposite Montrose, on the east bank of the Mississippi where was a good landing, stood a village called Commerce, where were some twenty houses. This was purchased by the Saints, with the lands surrounding, and a town laid out which was called Nauvoo, 'from the Hebrew, which signifies fair, very beautiful;' and it actually fills the definition of the word; for nature has not formed a parallel on the banks of the Mississippi from New Orleans to Gallena.—*History of Utah (Bancroft) p. 141.*

Commerce, afterwards called Nauvoo, is thus described by the Prophet Joseph in June, 1839: When I made the purchase of White and Galland there were three frame houses, two block houses, and one stone house, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's there were one stone and three log houses, including the one I lived in, and these were all the houses in this vicinity, and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it was so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams.

Commerce was so unhealthy very few could live there; but believing that it might become a healthful place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.—*Joseph Smith, Mill. Star, Vol. XVII, p. 276.*

2. THE EXODUS FROM MISSOURI:—The Exodus from Missouri was conducted chiefly under the direction of Brigham Young. His sympathetic nature was thoroughly awakened by the suffering of God's people, and he sought to unite all in an effort to assist each other out of the State of Missouri. In January, 1839, he proposed to Bishop Partridge that measures be taken to help the poor out of the State. To this the Bishop replied that, "The poor may take care of themselves, and I will take care of myself." Brigham Young replied: "If you will not help them out, I will." On the 29th of January he offered the following resolution: "We this day enter

into a covenant to stand by and assist each other to the utmost of our abilities in removing from this state, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State."

After an expression of sentiments by several who addressed the meeting on the propriety of taking efficient means to remove the poor from the state, it was resolved, that a committee of seven be appointed to superintend the business of our removal, and to provide for those who have not the means of moving till the work shall be completed.—*Rise and Fall of Nauvoo*.

3. QUINCY:—A city, the capital of Adams county, Illinois, situated on the Mississippi in lat, 39 degrees, 55 minutes north latitude. It is now an important railway center; is a seat of river trade, and has flourishing manufactures of flour, etc., and commerce. It was laid out in 1825. Population (1890) 31,494, (1897 estimated) 40,000.

4. RECEPTION OF THE SAINTS IN ILLINOIS:—The woes of the Saints while in Missouri had been observed with an eye of pity from Illinois. Such monstrous crimes against an unoffending people shocked the patriotism and humanity of all who witnessed it, and the people of Illinois wondered how the Missourians could be so lost to all sense of justice and mercy as to commit these acts of murder and pillage. Under date of May 8, 1839, Governor Thomas Carlin, Senator Richard M. Young and many other prominent citizens of Illinois, wrote a letter to all whom it might concern, in which they spoke of "the sufferings of this unfortunate people [the Saints], stripped as they have been of their all, and now scattered throughout this part of the state. We say to the charitable and benevolent, you need have no fear, but your contributions in aid of humanity will be properly applied if intrusted to the hands of Mr. [John P.] Green. He is authorized by his Church to act in the premises; and we most cordially bear testimony to his piety and worth as a citizen."—*Life of Joseph Smith*, (Cannon) p. 292.

5. DES MOINES RIVER:—A river in Iowa which rises in southwestern Minnesota, and joins the Mississippi at the southeast extremity of Iowa, four miles below Keokuk.

6. BARLOW'S EXODUS FROM MISSOURI:—In the fall of 1838 a brother by the name of Israel Barlow left the state of Missouri under the exterminating order of Governor Boggs. By missing his way, or, what is more likely, directed by the hand of kind Providence, he did not leave the state by the same route as the great body of the people, but taking a northeasterly course, struck the Des Moines river a short distance above the mouth, in the Territory of Iowa. He was without food, destitute of clothing, and in a sad condition. Making his wants known to the people in living in that locality, they kindly supplied him with food and raiment. To them he related the story of the persecutions of the Saints in Missouri, and how his people poor and destitute as himself, were fleeing from the state en masse. His relation of the sufferings of the Saints, and the cruelties heaped upon them by their heartless persecutors, enlisted their sympathies, and they gave Elder Barlow letters of introduction to several gentlemen; among whom was one to Dr. Isaac Galland, a gentleman of some influence living at Commerce, a small settlement on the banks of the Mis-

issippi in Illinois, which afterwards became Nauvoo.—"Rise and Fall of Nauvoo."

7. THE PROPHET'S ARRIVAL AT QUINCY:—On the 23rd of April, 1839, Joseph joined The Church at Quincy, after a cruel imprisonment of over five months. We need not stop to undertake a description of the scenes of this exiled people welcoming their youthful Prophet into their midst, after such trials as they had passed through, in which the strength of each man's soul, and love for his brethren had been tested. They had seen him and his fellow prisoners betrayed into the hands of a merciless enemy, and knew that a court martial of the Missouri state militia had condemned him and his companions to be shot in the public square at Far West. They had seen him and his fellow prisoners torn away from their parents and families, and their people, under circumstances the most distressing. They had been told by the haughty commander-in-chief of the mob militia forces, which infested Far West—that the doom of their leaders was sealed, and they need not expect, nor even let it enter into their hearts that they would be permitted to see them again. Many of them had seen him chained like a felon, standing before unjust judges, whose hearts were filled to overflowing with hatred toward him. Contrary to every principle of justice, he was sent to languish in prison in the midst of his enemies; while they themselves, with bursting hearts and blinding tears, were compelled to sign away their lands and homes at the point of the musket and flee from the Christian State of Missouri, under the exterminating order issued by Governor Boggs. Yet in all these trials—from the dangers of the murderous militia camps, from the malice of corrupt courts, and the injustice of drunken juries, and at last from the prison's gloom, a kind providence had delivered him, and he was again in their midst. Again with them to still their fears, and direct their movements!—"Rise and Fall of Nauvoo."

8. The enforced exodus from the state of Missouri necessarily had a demoralizing effect upon The Church. To a very great extent the people were separated from their leaders, and the persecution had been so severe and so long continued, that it is matter of small wonder if many of the Saints had become disheartened. Moreover, having been robbed of nearly all their possessions and driven from the lands for which they had paid large sums of money, they were absolutely destitute, and their prospects for the future, so far as this life is concerned were of the gloomiest character, and certainly it was time that a respite be afforded them and an opportunity given the Saints for a reconstruction of their temporal affairs; and in the return of the Prophet to the exiles at Quincy, in the calling of the conference in April, in the acceptance of the lands offered at Commerce, and the gathering of the Saints there, the work of reconstruction had begun.

9. FIRST PURCHASE OF LANDS AT COMMERCE (NAUVOO):—On the twenty-third of April and the day following Joseph called and presided over a conference, at which, in connection with Bishop Knight and Alanson Ripley, he was appointed to go to Iowa to select a place for the gathering of the exiled Saints. The conference also advised the brethren, who could do so, to go to Commerce and locate in Dr. Galland's neighborhood.

On the first of May the committee purchased a farm of one hundred and thirty-five acres, for which they agreed to pay five thousand dollars; also another and a larger farm of Dr. Galland for nine thousand dollars. The committee desired that these farms should be deeded to Alanson Ripley, but Sidney Rigdon, manifesting a rather sour disposition, said that no committee should control any property that he had anything to do with. So the purchase made of Dr. Galland was deeded to Rigdon's son-in-law, G. W. Robinson, with the understanding that he should deed it to The Church as soon as they had paid for it according to the contract. This was the first purchase of lands made in Commerce.

OTHER LAND PURCHASES:—Having spoken of the first purchase of land at Commerce it may not be amiss here to say that subsequently more extensive purchases were made of Dr. Galland, Hubbard, Wells, Hotchkiss and others. Considerable difficulty and embarrassment to Joseph personally and to The Church arose over misunderstandings about the Hotchkiss land purchase. Hotchkiss sold to Joseph for The Church upwards of five hundred acres of land in Commerce, for which he was to receive fifty-three thousand five hundred dollars, half to be paid in ten years and the remainder in twenty years. This amount was secured to Hotchkiss & Company by two notes, one payable in ten years and the other in twenty, signed by Joseph Smith, Hyrum, and Sidney Rigdon. The difficulty connected with this extensive land purchase arose from some exchanges that were made of property in the East, by some of the Saints, for its equivalent in value in land out of the Hotchkiss purchase in Commerce; but this matter was finally amicably settled.

* * * * *

In addition to these land purchases The Church made others. Some of them even more extensive than those already mentioned. The village of Nashville, in Lee County, Iowa, and twenty thousand acres of land adjoining was bought, though upon what terms the purchase was made cannot be learned. Another purchase also in Iowa was made by Bishop Knight, and a settlement was started there called Zarahemla, which was opposite Nauvoo. This place was organized into a Stake of Zion, but in January, 1842, the Stake organization was discontinued as an organized branch of The Church.—"Rise and Fall of Nauvoo."

10. A DAY OF GOD'S POWER:—On the morning of the 22nd day of July, 1839, the Spirit of the Lord rested powerfully upon Joseph the Prophet and he arose from his own bed and commenced to administer to the sick who were at his place. He commanded them in the name of the Lord Jesus Christ to arise and be made whole, and all who heard him in faith were healed. The events of that day of miracles are thus minutely described in the journal of President Wilford Woodruff, which was written at the time:

"Many lay sick along the bank of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick who lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also lay sick, the former appearing to be in a dying condi-

tion. Joseph healed them in the name of the Lord. After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the Saints were living at the old military barracks. Among the number were several of the Twelve. On his arrival the first house he visited was that occupied by Elder Brigham Young, the President of the quorum of the Twelve, who lay sick. Joseph healed him, when he arose and accompanied the Prophet on his visit to others who were in the same condition. They visited Elder W. Woodruff, also Orson Pratt and John Taylor, all of whom were living in Montrose.

* * * * *

After healing the sick in Montrose all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat a man from the west, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children, who were very sick. They were twins and were three months old. Joseph told the man he could not go; but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave it to Brother Woodruff, telling him to wipe the faces of the children with it and they should be healed; and remarked at the same time: 'As long as you keep that handkerchief it shall remain a league between you and me.' Elder Woodruff did as he was commanded and the children were healed.—Life of Joseph Smith (Canon) pp. 293-294.

REVIEW.

1. From what language does the word Nauvoo come, and what is its significance?
2. What was the name of the collection of houses which formerly occupied the site of Nauvoo?
3. What village on the opposite side of the Mississippi?
4. What natural features of the river distinguished the site of Nauvoo and Montrose?
5. How was the obstruction of the rapids in the river overcome?
6. What noted prominent men lived in the vicinity of Commerce and what their subsequent relations to the exiles?
7. How was the correspondence opened between these gentlemen and The Church leaders?
8. Describe Nauvoo and its surroundings.
9. What was the principal point of departure of the exiles from Missouri into Illinois?
10. Locate Quincy, and describe it at about the time the exiled Saints arrived there.
11. In what direction and how far was it from Nauvoo?
12. What treatment was accorded the exiles by the people of Quincy?
13. At what time did the Prophet Joseph and Hyrum arrive there?
14. What important action was taken soon after the arrival of the Prophet at Quincy?
15. What was the condition of The Church at this time?
16. What steps were taken to correct the evils that resulted from lack of discipline owing to the drivings of the Saints?
17. What special promises has God given to believers in the Gospel: quote the scripture?
18. What remarkable demonstration of God's power, and the fulfillment of this promise occurred in the early history of Nauvoo?

LESSON II.

MISSION OF THE TWELVE TO ENGLAND.

April, 1839—September, 1839.

EVENTS.

1. The Dispensation of the Fullness of Times Essentially a Missionary Epoch.

Note 1.

- a. The world without the Gospel.
Notes 2, 3 & 4.
- b. The commission and commandment to preach the Gospel. *Note 5.*

2. The Commandment—Prophecy to the Twelve.

Note 6.

- a. The force in the testimony of prophecy.
- b. Instruction to the Twelve.
- c. The boasts of the mob that the prophecy should fail. *Note 7.*
- d. The fulfillment of the prophecy.

Notes 8 & 9.

3. The Departure of the Twelve for England.

- a. Departure of Elders Taylor and Woodruff. *Note 10.*
- b. Of Brigham Young and Heber C. Kimball. *Note 11.*
- c. Of Elders George A. Smith, Hedlock and Turley.
- d. Reflections. *Note 12.*

4. Church Periodicals.

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chs. ii. iii. iv

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- a. Importance of the Press in the dissemination of the Gospel. *Note 13.*
- b. *The Evening and Morning Star.*
- c. *Messenger and Advocate.*
- d. *Elders' Journal.*
- e. *Times and Seasons.*

See H. R. (Jensen), under respective titles of periodicals.

NOTES.

1. A MISSIONARY EPOCH:—That the Dispensation of the Fullness of Times is a great missionary movement grows out of the fact that it begins with the restoration of the Gospel of Jesus Christ, which was lost to mankind through the apostasy of the early Christian Church. At the opening of this dispensation the whole world was in spiritual darkness, without the Gospel or the authority to preach it. Therefore, when that Gospel with the divine authority to preach it was restored to the earth, it became the first duty of those who received it to make proclamation of it to their fellow men. That duty rests upon the whole Church, and The Church, conscious of the responsibility under which she is placed in this respect, has ever been zealous in the promulgation of the Gospel. It is one of the marks of the divinity of The Church, that no circumstance whatsoever has ever diverted her from the performance of this sacred duty to mankind. No persecution has prevented the Elders of Israel from being called and sent with the message of glad tidings to a fallen world. No other labors—such as the removal of The Church from Illinois, some twelve or thirteen hundred miles into a wilderness—has stopped this missionary work; nor has the labor of opening up new areas for settlement; nor threats of violence; nor acts of violence, some times resulting in the imprisonment, the whipping and even the murdering of missionaries; nothing has been sufficient to dampen the ardor or quench the zeal of The Church of Jesus Christ of Latter-day Saints. That divine impulse to preach the Gospel was given to her of God in the beginning and the fact that under all circumstances and varying conditions she has remained true to it is an evidence of the perpetuation of that divinity with which she was clothed in the beginning.—Roberts.

2. THE APOSTATE STATE OF CHRISTENDOM:—God had been misunderstood for centuries. Much of the world had known nothing of Him—His nature or His purposes—from the death of Christ's Apostles. The men who had known Him walked no more in the midst of mankind. Prophets and Apostles, while they lived, taught their fellow-men that He was a distinct personality—a glorious Being in whose likeness man was created. Jesus Christ, the Son of God, was declared "to be like unto His brethren"—"made in the likeness of men" and "in the likeness of sinful flesh;" yet inspired men claimed Him as being "in the form of God," "the express image of His person," "the image of the invisible God." But as generations and centuries passed, true knowledge concerning the Creator faded away. A spiritual meaning concerning His personage and attributes was given to the testimony of those who had known Him. Modern sectarianism taught

the world that God, the Father, of whose person Jesus was the "express image," was an all-pervading God of spirit—a Being who, without any tangible existence is everywhere in the material world—a Being "without body, parts or passions," whose center was nowhere and whose circumference was everywhere." Professing to have an understanding of the Deity, they differed but little from the Pantheists, who, rejecting a personal God, made bold avowals of an all-existing God of nature—the combined forces and laws which are manifested in the existing universe. Thus blinded, how could mankind offer true worship to the Lord of heaven and earth?—Life of Joseph Smith (Cannon) introduction pp. xx, xxi.

3. John the Apostle also predicted the rise and universal sway of a certain mystical power, a Babel of spiritual confusion, in short, "mystery, Babylon the great, the mother of harlots and abominations of the earth." This power should bear rule among all nations. The kings and rulers of the earth should be drunken with the wine of her fornication. The merchants of the earth should become rich through the abundance of her delicacies. This power should, according to the Prophet Daniel and Apostle John, "wear out the Saints of the Most High;" "change times and laws;" "be drunken with the blood of the Saints, and with the blood of the martyrs of Jesus;" "destroy the mighty and the holy people;" "make war with the Saints, and overcome them," until a set time. All these predictions, and many others, foretell the doom of the Gentile church, its destruction from the earth, and the consequent decline and cessation of the science of Theology, and of its powers and blessings in the Gentile world.—"Key to Theology" (P. P. Pratt) chap. iii, p. 18.

4. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other) This is my Beloved Son, hear Him. My object in going to enquire of the Lord, was to know which of all the sects was right, that I might know which one to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personage who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight, that those professors were all corrupt, they draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof.—Joseph Smith, Pearl of Great Price, pp. 88-89.

5. THE COMMISSION TO PREACH THE GOSPEL:—The voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants,

and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. Wherefore fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled. And verily I say unto you, that they who go forth bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man. Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the Prophets and Apostles, shall be cut off from among the people; For they have strayed from mine ordinances, and have broken mine everlasting covenant; They seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great which shall fall. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the Prophets; the weak things of the world shall come forth and break down the mighty and strong ones; that man should not counsel his fellow men, neither trust in the arm of flesh. But that every man might speak in the name of God the Lord, even the Savior of the world; That faith also might increase in the earth; That mine everlasting covenant might be established; That the fullness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.—Doctrine and Covenants, Sec. I, 2-23.

6. THE VALUE OF FULFILLED PROPHECY AS TESTIMONY:—Of the value of the fulfillment of prophesy as evidence of divine inspiration it is scarcely necessary to speak. It has ever been recognized, and that properly, as a species of miracle; and therefore has been accorded all the value attached to miracles. The Lord Himself has recognized the value of the evidence of prophecy; for when he would have Israel distinguish between Himself and the gods of the heathens, He issued this challenge to them: "Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen: let them show the former things, and what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may

know that ye are gods"* From this it appears that the power to foretell future events is regarded peculiarly as one belonging to God alone, or that spirit which emanates from him; and those who possess that power, and can point to the fulfillment of their prophecies in attestation of their inspiration and divine authority may be looked upon as possessing evidence of special and peculiar force in their favor.—New Witness, pp. 232-3.

6. BOASTS OF THE MOB THAT THE PROPHECY SHOULD NOT BE FULFILLED:—On the 5th day of April, 1839, Captain Bogart, who was now the county judge of Caldwell, with a number of apostates and mobocrats, visited Elder Theodore Turley in Far West, and called his attention to the revelation given through Joseph Smith, July 8th, 1838, in which the following passage occurs: "Let them [the Twelve] take leave of my Saints in the city of Far West on the 26th day of April next, on the building spot of my house saith the Lord." Bogart and his companions said to Elder Turley: "As a rational man, you must give up the claim that Joseph Smith is a Prophet and an inspired man: the Twelve are scattered all over creation; let them come here if they dare; if they do they will be murdered as that revelation cannot be fulfilled, you must give up your faith. This is like all the rest of Joseph Smith's damned prophecies." Elder Turley rebuked them with such manliness and power of the spirit that John Whitmer, one of the apostates who was present, hung his head in shame. But the Lord God Almighty would not permit one jot or tittle of His promise to fail; He had servants with the courage and fidelity to perform His commands. At 1 o'clock in the morning of the 26th day of April, 1839, the day promised in the revelation, seven of the Twelve Apostles, a majority of the quorum, held a conference on the temple site at Far West and the master workman laid a corner stone of the foundation of the Lord's house. After the inspiring services were ended the Twelve took leave of the congregation of the Saints as had been promised.—Life of Joseph Smith, (Cannon) p. 285.

7. THE FULFILLMENT OF THE PROPHECY:—Expecting Brother Brigham Young and the Twelve to arrive there that day, I kept myself concealed in the woods, and passed around the country notifying the Brethren and sisters to be on hand at the appointed time to witness the work upon the temple. On the night of April 25th, which was pleasant, clear and moonlight, Elders Brigham Young, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith and Alpheus Cutler arrived from Quincy, Illinois, and rode into the public square early on the morning of the 26th. All seemed still as death. We held a conference at the house of Brother Samuel Clark, cut off thirty-one persons from The Church, and then proceeded to the building spot of the Lord's house, where, after singing a hymn on the mission of the Twelve, we recommenced laying the foundation, agreeable to the revelation given July 8th, 1838, by rolling a stone, upwards of a ton in weight, upon or near the southeast corner. We ordained Wilford Woodruff and George A. Smith, who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by The Church at Quincy, members of the quorum of the Twelve

* Isaiah xli; 21-23.

Apostles. We ordained as Seventies, Darwin Chase, and Norman Shearer, who had been liberated from Richmond prison two days previously, where they had been confined about six months for the cause of Christ. The Twelve then individually called upon the Lord in prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith, kneeling on the corner stone; after which "Adam-ondi-Ahman" was sung, when the Twelve took leave of the Saints agreeable to the revelation. The brethren wandered among our deserted houses, many of which were in ruins, and saw the streets in many places grown over with grass. We went to Father Clark's, got breakfast and before sunrise we departed. We rode thirty miles that day, and camped at night with the families of Elders Clark and Turley.—Heber C. Kimball's Journal, pp. 74-75.

8. As the Saints were passing away from the meeting, Brother Turley said to Elders Page and Woodruff, "Stop a bit, while I bid Isaac Russell good-bye;" and knocking at his door he called Brother Russell. His wife answered, "Come in, it is Brother Turley." Russell replied, "It is not; he left here two weeks ago," and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot; I shall lose my company." "Who is your company?" inquired Russell. "The Twelve." "The Twelve?" "Yes, don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them. Russell was speechless, and Turley bid him farewell. Thus was this revelation fulfilled, concerning which our enemies said, if all the other revelations of Joseph Smith were fulfilled that one should not be, as it had day and date to it.—History of Joseph Smith, Mill. Star, Vol. XVII, p. 168.

9. TAYLOR AND WOODRUFF'S DEPARTURE FOR ENGLAND:—In the midst of this sickness, poverty and general wretchedness, Elder Taylor made his preparations to continue his journey to England. He had secured quarters for his family, in connection with others, in miserable, old log barracks in Montrose, a small settlement opposite Nauvoo, in what was then the Territory of Iowa. It was the 8th of August that he left Montrose to fill his mission. He dedicated his wife and family to the care of the Lord, and blessed them in His name: "The thought of the hardship they had just endured," he remarks, "the uncertainty of their continuing in the house they occupied—and that only a solitary room—the prevalence of disease, the poverty of the brethren, their insecurity from mobs, together with the uncertainty of what might take place during my absence, produced feelings of no ordinary character. These solicitations, paternal and conjugal, were enhanced also by the time and distance that was to separate us. But the thought of going forth at the command of the God of Israel to revisit my native land, to unfold the principles of eternal truth and make known the things that God had revealed for the salvation of the world, overcame every other feeling." In Nauvoo Elder Taylor joined Wilford Woodruff, who was scarcely able to drag himself along, and who remarked that he felt and looked more like a subject for the dissecting room than a missionary. After taking leave of the Prophet and his counselors, Sidney

Rigdon and Hyrum Smith, Elder Taylor and his sick companion left Nauvoo.—Life of John Taylor, (Roberts) pp. 67-68.

10. YOUNG AND KIMBALLS START FOR ENGLAND:—On the 18th of August Charles Hubbard sent a boy with a wagon and span of horses to my house to start us on our journey. Our trunks were put into the wagon by some of the brethren who had come to bid us farewell. I went to my bed and shook hands with my wife, who was then shaking with the ague, and had two of our children lying sick by her side. I embraced her and my children, and bade them farewell. The only child well was little Heber Parley, and it was with difficulty that he could carry a couple of quarts of water at a time, to assist in quenching their thirst. With some difficulty we got into the wagon and started down the hill about ten rods. It seemed to me as though my very inmost parts would melt within me at the thought of leaving my family in such a condition; as it were, almost in the arms of death. I felt as though I could scarcely endure it. I said to the teamster, "Hold up!" then turning to Brother Brigham I added, "This is pretty tough, but let's rise and give them a cheer." We arose, and swinging our hats three times over our heads, we cried, Hurrah, hurrah, hurrah for Israel!" My wife hearing the noise, arose from her bed and came to the door to see what was up. She had a smile on her face. She and Sister Young then cried out to us, "Good-bye; God bless you!" We returned the compliment, and were pleased to see that they were so cheerful. We then told the driver to go ahead. After this I felt a spirit of joy and gratitude at having the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see her again for two or three years.—Heber C. Kimball's Journal, pp. 84-85.

11. REFLECTIONS ON THE DEPARTURE OF TWELVE FOR ENGLAND:—Thus in sickness and poverty, without purse and without scrip, leaving their families destitute of the comforts of life, with nothing but the assurances of the people, who were as poor as themselves, that their families should be provided for, they turned their faces toward Europe, to preach the Gospel to the highly civilized peoples of the world. They had ringing in their ears the words of Jesus: "He that loveth father or mother, houses or lands, wives or children more than he loveth Me is not worthy of Me." And again they had the promise: "There is no man that hath left houses, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." With this warning and promise before them, they made their way by different routes, but at last met in England where an effectual door was opened for the preaching of the Gospel, and thousands with joy embraced the truth. These men went out weeping, bearing precious seed, they returned bringing their sheaves with them, and had joy in their harvest. And what shall separate these men who endured so much for the Gospel's sake, from the "love of God?" Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Nay, in all these things they shall be more than conquerors through Him that loved them.—Rise and Fall of Nauvoo.

12. THE FIRST CHURCH PERIODICAL:—The power of the press in sustaining the work he had begun, was early recognized by Joseph Smith

and his associates; and it was this recognition of its power which led him to establish, as early as possible, a paper that would be under the control of The Church, voice its sentiments and defend its principles. The Church had been organized but eighteen months, and its membership was very small when a conference held in Ohio authorized the purchase of a press, and instructed W. W. Phelps to begin the publication of a paper in Independence, Missouri. In June, 1832, the first number of the Evening and Morning Star was published, being the first periodical issued by The Church.

REVIEW.

1. In what condition was the world with reference to the Gospel at the opening of the Dispensation of the Fullness of Times?
2. What commandment was given to those to whom this dispensation of the Gospel was given?
3. What effect did this condition of the world at the opening of this dispensation and this commandment have upon the work of the present dispensation?
4. What prophetic appointment was made for the Twelve at Far West with reference to missionary labors?
5. What was the attitude of the enemies of the Saints with reference to this appointment?
6. Relate specific incidents where the mob boasted that the prophetic appointment should not be fulfilled.
7. Tell all the circumstances connected with its fulfillment.
8. Quote or sing the hymn called Adam-ondi-Ahman.
9. Relate the circumstance of Elders Taylor and Woodruff's departure from Nauvoo for England.
10. Of Elders Brigham Young and Kimball's departure.
11. Of George A. Smith, Hedlock and Turley's departure.
12. Enumerate the periodicals published by The Church up to this time.
13. Of what importance is the press in disseminating the Gospel?

LESSON III.

AN APPEAL FOR REDRESS.

October, 1839—December, 1839.

EVENTS.

**1. An Appeal for Redress of Wrongs
Suffered in Missouri.**

Notes 1, 2, and 3.

a. Sidney Rigdon's Elaborate Plan.

Note 4.

**b. The Prophet's appointment to be the
delegate of the Saints. *Notes 5, 6.***

**c. The journey to Washington, men and
incidents by the way. *Notes 7, 8.***

**2. Interview with President Van
Buren.**

a. Arrival at Washington. *Note 9.*

**b. The Prophet's impression of Presi-
dent Van Buren and Congress.**

Note 10.

**c. *Your cause is just—I can do nothing
for you.* *Notes 10, 11, 12.***

**3. The Cause of the Saints Before
Congress.**

**a. Honorable course of the Illinois del-
egation.**

**b. Final disposition of the cause—Re-
port of the Senate committee.**

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NOTES.

1. NECESSITY FOR AN APPEAL FOR REDRESS:—The Saints had suffered innocently in Missouri; they had appealed in vain for redress; they were impoverished through robberies which had been perpetrated upon them: and their old men, delicate women, and little children, even after

gathering in Nauvoo, were dying of privation. These were material reasons for an application to the national government for succor; and besides these, the Prophet knew the Lord required this appeal to be made that upon the answer thereto the nation's responsibility for barbarities might be judged.—Life of Joseph Smith (Cannon) p. 301.

2. THE GRIEVANCES OF THE SAINTS AGAINST MISSOURI:—When the brethren left Missouri, they were poor, having been plundered of everything valued by mobs. Much of it was done under the eye of the government officers, according to the foregoing affidavits; and all by the sanction of the state of Missouri, as the acts of her Legislature testify; and being so numerous they were obliged to scatter over the state of Illinois and different states to get bread and clothing—so that but few accounts against Missouri could be collected without unreasonable exertions. About 491 individuals gave in their claims against Missouri, which I presented to Congress—amounting to about \$1,381,044. * * * * leaving a multitude more of similar bills hereafter to be presented, which, if not settled immediately, will be long amount to a handsome sum, increasing by compound interest.—History of Joseph Smith, Mill. Star, XVII, p. 663.

And this takes no account of the precious lives that were lost through outright murder; through sickness occasioned by exposure during the drivings; the sufferings of those who were wounded; or the awful sufferings and humiliation of those pure, innocent women who suffered more than death before death came to their relief.

3. COLLECTION OF THE EVIDENCE OF WRONGS SUFFERED COMMANDED:—While the Prophet was yet in prison in Missouri, the Lord gave the following commandment, which prepared the way for the subsequent appeal for the petitions for redress:

"And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts, and sufferings and abuses put upon them by the people of this state [Missouri]. And also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; and also the names of all persons that have had a hand in their oppressions, as far as they can get hold of them and find them out; and perhaps a committee can be appointed to find out these things, and to take statements and affidavits, and also to gather up the libelous publications that are afloat, and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions that have been practiced upon this people.—Doctrine and Covenants, Sec. 123, p. 426.

4. RIGDON'S ELABORATE PLAN FOR AN APPEAL TO CONGRESS:—Sidney Rigdon, while the Prophet Joseph was still in prison, wrote him concerning the plan he had conceived for an appeal to the general government for a redress of grievances. The following is from his letter: "Governor Carlin [of Illinois] is also getting papers prepared, signed by all the noted men in this part of the country, to give us a favorable reception at Washington, whither we shall repair forthwith, after having visited the Governor of Iowa, of whose friendship we have the strongest

testimonies. We leave Quincy this day to visit him. Our plan of operation is to impeach the State of Missouri on an item of the Constitution of the United States; that the General Government shall give to each State a Republican form of government. Such a form of government does not exist in Missouri, and we can prove it. * * * * * Our plan of operation in this work is, to get all the Governors, in their next messages, to have the subject brought before the Legislatures, and we will have a man at the Capital of each State to furnish them with the testimony on the subject; and we design to be at Washington to wait upon Congress, and have the action of that body on it also; all this going on at the same time, and have the action of the whole during one session.—History of Joseph Smith, Mill. Star, Vol. XVII, p. 124.

5. THE PROPHET JOSEPH APPOINTED TO PRESENT THE CAUSE OF THE SAINTS AT WASHINGTON:—A conference of The Church, held May, near Quincy, had appointed Sidney Rigdon a delegate to go to Washington and present the wrongs of the Mormon people before Congress and the President, but he had moved very slowly in the matter. Hence at a High Council meeting held at Commerce on the 20th of October, 1839, the Prophet Joseph was appointed to be the delegate to Washington, and a few days later Sidney Rigdon and Elias Higbee were appointed to assist him in this mission.—Rise and Fall of Nauvoo.

6. CONTRAST BETWEEN THE PROPHET JOSEPH AND SIDNEY RIGDON:—As a contrast between the two men, Sidney Rigdon and Joseph Smith, we call attention to the fact that after his appointment to go to Washington to petition the general government, for a redress of grievances, in behalf of the Mormon people, Sidney Rigdon had allowed five long months to pass away without practically doing anything; but the ninth day after Joseph was appointed to perform this labor, he was found leaving Commerce with a two horse carriage, accompanied by Rigdon, Higbee and Orin P. Rockwell, en route for Washington. Joseph was always prompt in action. There were no tedious delays in anything he undertook. No letting "I dare not wait upon I would, like the old cat i' the adage." His motto from the commencement had been, "When the Lord commands, do it." And it was pretty much the same thing when a council of the Priesthood, or himself individually, had determined upon any particular course of action, he at once set himself about performing it.—Rise and Fall of Nauvoo.

7. MEN AND INCIDENTS EN ROUTE FOR WASHINGTON:—The Prophet's company passed through Springfield, the capital of the State of Illinois, on their journey, and here met with Dr. Robert D. Foster, who enacted a prominent part in some of the events connected with Nauvoo. Elder Rigdon being ill, Dr. Foster administered medicines to him, journeying with Joseph's party several days for that purpose. At last, however, Elder Rigdon became so weak that it was necessary to leave him near Columbus, Ohio, and Orin P. Rockwell and Dr. Foster remained with him, while Joseph and Judge Higbee continued their journey to Washington. It was during this journey too, that Joseph met another man destined to perform a prominent part in the drama enacted in Nauvoo. This was William Law, whom Joseph's party met at Springfield, Illinois. He was then

leading a small company of Saints from Canada to Nauvoo. Joseph's company remained several days at Springfield, and he preached there several times, staying at the house of General James Adams, the Probate Judge of that county, who treated Joseph with the kindness of a father and afterwards joined The Church.—*Rise and Fall of Nauvoo.*

8. THE PROPHET'S ADVENTURE EN ROUTE FOR WASHINGTON:—While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow travelers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion to calm their feelings; and opening the door, I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman's seat, and reigning up the horses, after they had run some two or three miles, and neither coach, horses or passengers received any injury. My course was spoken of in highest terms of commendation, as being one of the most daring and heroic deeds, and no language could express the gratitude of the passengers, when they found themselves safe, and the horses quiet. There was some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety and finding it to be Joseph Smith, the "Mormon Prophet," as they called me, I heard no more of their praise, gratitude or reward.—*History of Joseph Smith, Mill. Star, pp. 420-421.*

9. PROPHET'S ARRIVAL AT WASHINGTON:—Joseph and his companion reached Washington on the 28th day of November, 1839; and secured rooms at the corner of Missouri and Third streets. The Prophet determined that the cause of his people should be vigorously presented. He visited the leading men of the nation, including the President of the United States, Martin Van Buren. He prepared for presentation to Congress an eloquent memorial in which was plainly stated the crime of Missouri. Nothing was set down in malice; but the facts were all given in such a straightforward way that they formed apparently an irresistible argument.—*Life of Joseph Smith (Cannon) p. 303.*

10. THE PROPHET'S DESCRIPTION OF MARTIN VAN BUREN:—Now we shall endeavor to express our feelings and views concerning the President, as we have been eye-witnesses of his majesty. He is a small man, sandy complexion, and ordinary features; with frowning brow, and considerable body, but not well proportioned as to his arms and legs; and to use his own words, is "quite fat." On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore instead of saying body and parts, we say body and part, or partyism if you please to call it. And, in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he knew it) we could find no place to put truth into him. For a general thing there is but little solidity and honorable deportment among those who are sent here to represent the people; but a great deal of pomposity and show.—*History of Joseph Smith, Mill. Star, pp. 452-453.*

11. **PRESIDENT VAN BUREN'S TREATMENT OF THE SAINTS AND THEIR CAUSE:**—During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which, when he had heard, he said, "Gentlemen, your cause is just, but I can do nothing for you," and, "If I take up for you, I shall lose the vote of Missouri." His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble Republic. I also had an interview with Mr. John C. Calhoun, whose conduct towards me ill became his station. I became satisfied there was little use for me to tarry, to press the just claims of the Saints on the protection of the President or Congress, and staid but a few days, taking passage in company with Rockwell and Foster on the railroad and stages back to Dayton, Ohio.—History of Joseph Smith, Mill. Star, Vol. XVII, pp. 584-585.

12. **RESULT OF THE APPEAL TO THE GENERAL GOVERNMENT:**—And yet the appeal was vain, so far as any practical help was concerned. Some members of Congress showed a great deal of interest in the Prophet and the cause which he was pleading; but after the most earnest efforts, the only results was to receive from Martin Van Buren the famous, almost infamous reply: "Your cause is just, but I can do nothing for you." And in the sense of this answer, if not in its words, the Senate and House of Representatives coincided. No arm of national power would be outstretched in behalf of the Saints. As, early in the Missouri trouble, Governor Dunklin—to whom the people appealed, had sent them back to their plunderers for redress and protection; so now the President and Congress of the grandest republic under the sun, told them to apply to Missouri to rectify the wrong. It was as if one, who had been robbed and beaten on the public highway, should apply to a magistrate for help and should be sent back to ask the highwayman to restore his purse and pour balm on his wounds.—Life of Joseph Smith (Cannon) p. 304.

REVIEW.

1. What constitutional right exists with reference to securing a redress of grievances to citizens of the United States? 2. What preparations were made by the exiled Saints to exercise this right? 3. What contrast can you draw between the characters of the Prophet Joseph and Sidney Rigdon as manifested in this matter? 4. What was the date of the departure of the Prophet for Washington? 5. What men did the Prophet meet on this journey who afterwards became prominent in The Church? 6. What characteristic of the Prophet was demonstrated in the incident of the runaway stage team? 7. What is one of the chief basic qualities of great minds? 8. Who was President of the United States at this time? 9. Who had preceded him? 10. How was Martin Van Buren regarded generally—that is, what was his general character for broad-minded statesmanship? 11. What was Joseph's impression of the President and Congress? 12.

What celebrated answer did the President give to the petition of the Saints presented by the Prophet? 13. What do you think of the justice of that answer? 14. What course did the representatives of Illinois in the House and Senate take with reference to the petition of the Saints? 15. What was the final disposition of the case of the exiles?

LESSON IV.

MISSION TO JERUSALEM—DEATH'S HARVEST.

1839—1840.

EVENTS.

1. **God's Covenant with the House of Israel.**

Note 1.

- a. Relation of the Jews to the Dispensation of the Fullness of Times.

Notes 2, 3.

2. **The Call of Elders Hyde and Page on a Mission to Jerusalem.**

Notes 4 and 5.

- a. Labors by the way. *Note 6.*

- b. Elder Hyde on the Mount of Olives.

Note 7.

3. **Death's Harvest at Nauvoo.**

- a. Bishop Edward Partridge. *Note 8.*

- b. Joseph Smith, senior, Patriarch of The Church. *Note 9.*

4. **The Patriarchal Office, Ancient and Modern.**

REFERENCES.

Compendium (Richards & Little), p. 346.

R. F. of N., ch. x.
Voice of Warning, ch. iii;
Isaiah xi: 11, 12

M. S., vol. XXI, p. 347

R. F. of N., ch. xi.

H. J. S. (M. S.), vol. XVII,
p. 789

L. J. S. (C.), p. 314.
M. S., vol. XVIII, p. 133-4.

Compendium (Richards & Little), p. 73.
Doc. & Cov., sec. cvii, 39-57.

NOTES,

1. GOD'S COVENANT WITH ISRAEL:—"The name Israel is used to designate the descendants of Abraham through Isaac his son, and Jacob his grandson. The Lord gave the name to Jacob, the father of twelve sons, the heads of the tribes of Israel. 'And God appeared unto Jacob again when he came out of Padan-aram, and blessed him. And God said unto him, thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.' (Gen. 35, 9, 10.) Abraham was a direct descendant of Shem, the son of Noah, and his native land was Ur, of the Chaldees; chap. 11. 'Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's

house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.' (Gen. 12, 1-3). The promise to Abram, that he should become a great nation, has been fulfilled in his chosen seed occupying the land of Palestine, as such, for fifteen hundred years. It will again be fulfilled when they become a nation on that land forever. * * * * * The Prophet Isaiah, speaking of the time when the Lord should favor Israel, said: 'All they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish;' (41, 11.) 'I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood.' (49, 26.) 'I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over.' (51, 22-23).—(Richards and Little) Compendium, pp. 246-247.

2. ISRAEL IN THE DISPENSATION OF THE FULLNESS OF TIMES:—That the Jews—using the word here in its generic sense, that is, considering it as a term that stands for the whole house of Israel (a sense in which it is often used, especially in modern revelations)—that the Jews have a place in the great Dispensation of the Fullness of Times might be inferred from the nature of the dispensation itself: from the fact that it is promised that in this dispensation all things shall be gathered together in one—even in Christ; including, of course, the ancient covenant people of God, the Jews, the whole house of Israel. But we are not left merely to inference in this matter. On the contrary God has most specifically stated that the Gospel which he restored through His Prophet Joseph Smith, is to go to the Jews as well as to the Gentiles. In the revelation making known the calling of the Twelve Apostles (Doc. and Cov., Sec. XVIII), it is clearly stated that they are to declare the Gospel to the Jews as well as to the Gentiles.

Again in the revelation appointing Oliver Cowdery to be the first public preacher of the Gospel in this dispensation, he is not only informed that he is to be the first preacher "of this Church unto The Church, and before the world, yea, before the Gentiles;" but also, "Thus saith the Lord God, lo, lo! to the Jews also." (Doc. and Cov. Sec. XXI, 10-12)—an appointment Oliver Cowdery fulfilled when he made proclamation of the Gospel among the western tribes of the American Indian, some of whom are descendants of the Jews as well as of Ephraim and Manassah.

Also again. In the revelation contained in Sec. XLV, of the Doctrine and Covenants, where the Lord reveals in greater fullness the conversation he had with His disciples about the destruction of the Temple and the fall of Jerusalem than is recorded in St. Mathew's Gospel, (chap. xxiv) Jesus says: "Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled, and this I have told you concerning Jerusalem and when that day shall come, shall a remnant be scattered

among all nations; But they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled. * * * * * And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my Gospel; but they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; * * * * * And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place. * * * * * Then shall the arm of the Lord fall upon the nations, and then shall the Lord set His foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake, and the Lord shall utter His voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thine hands and feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.—(Doctrine and Covenants, Sec. 45; 22-53; see also Doc. and Cov., Sec. 133; 8-13).—Roberts.

3. JERUSALEM AND THE JEWS IN THE DISPENSATION OF THE FULLNESS OF TIMES:—Now, having summed up the description of these great events spoken of by these Prophets, I would just remark, there is no difficulty in understanding them all to be perfectly plain and literal in their fulfillment. Suffice it to say the Jews gather home, and rebuild Jerusalem. The nations gather against them to battle. Their armies encompass the city and have more or less power over it for three years and a half. A couple of Jewish Prophets, by their mighty miracles, keep them from utterly overcoming the Jews, until at length they are slain, and the city is left in a great measure to the mercy of their enemies for three days and a half; the two Prophets rise from the dead and ascend into heaven. The Messiah comes, convulses the earth, overthrows the army of the Gentiles, delivers the Jews, cleanses Jerusalem, cuts off all wickedness from the earth, raises the Saints from the dead, brings them with Him and commences His reign for a thousand years; during which time His Spirit will be poured out upon all flesh; men and beasts, birds and serpents, will be perfectly harmless, and peace and knowledge and glory of God shall cover the earth as the water covers the sea; and the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the Saints of the Most High.—Voice of Warning (Parley P. Pratt) pp. 85-86.

4. ELDER HYDE CALLED ON A MISSION TO THE JEWS:—Elder Orson Hyde addressed the conference at some length and stated that it had been prophesied, some years ago, that he had a great work to perform among the Jews; and that he had recently been moved upon by the Spirit

of the Lord to visit that people and gather up all the information he could respecting their movements, expectations, etc., and communicate the same to this Church, and to the nation at large; stating that he intended to visit the Jews in New York, London, and Amsterdam and then visit Constantinople and the Holy Land. On motion, resolved, that Elder Orson Hyde proceed on his mission to the Jews and that letters of recommendation be given him signed by the President and Clerk of the conference.—Minutes of a General Conference held in Nauvoo, April 6th, 1840, History of Joseph Smith, Mill. Star, Vol. XVII, p. 684.

5. ELDER HYDE'S CREDENTIALS:—The Jewish nation have been scattered abroad among Gentiles for a long period; and in our estimation the time of the commencement of their return to the Holy Land has already arrived. As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah, and also of the overthrow of the present kingdoms and governments of the earth, by the potency of His Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword with nation against nation to bathe it in each other's blood; it is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people, for their consideration, their profit, and their learning. And feeling it to be our duty to employ the most efficient means in our power to save the children of men from the "abomination that maketh desolate," we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople and Jerusalem and also other places that he may deem expedient; and converse with the priests, rulers and elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.—Hist. Joseph Smith, Mill. Star, Vol. XVII, p. 711.

Elder John E. Page was subsequently appointed at the same conference (April 8th) to accompany Elder Hyde; the Prophet Joseph saying that since Elder Hyde had been appointed to visit the Jews, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission. He was accordingly appointed.—Mill. Star, Vol. XVII, p. 693.

6. LABORS BY THE WAY:—Elders Hyde and Page traveled through several States together, preaching as they went. In the city of Cincinnati they succeeded in raising up a large and prosperous branch of The Church, and while Elder Page remained in Cincinnati to strengthen the Saints there Elder Hyde made his way to New York. These labors consumed the summer of 1840, and in January, 1841, the word of the Lord came to the Prophet Joseph saying that He was not well pleased with the long delays of His servants in starting on their missions, and they were requested to hasten their departure. In the meantime, however, Elder Page had lost the spirit of his appointment and had no disposition to go, but Apostle Hyde, on the receipt of his reproof, set sail at once from New York for England.—Rise and Fall of Nauvoo.

7. ELDER HYDE ON THE MOUNT OF OLIVES:—Elder Hyde suc-

ceeded in reaching the Holy City some time in October, and on the twenty-fourth of that month, 1841, early in the morning, was seated on the Mount of Olives, as he had seen himself in vision; and wrote the prayer he had offered in behalf of the Jews and their city, which had been for so long a time trodden down of the Gentiles. In that prayer he referred to the prophecies of God's servants in relation to the Jews and Jerusalem, and asked that all might be fulfilled. He called for the richest blessings of heaven upon the Jews; he blessed, by virtue of his Priesthood, the city, the land, and all the elements, to the end that Judah might be gathered, Jerusalem rebuilt, and become a holy city unto the Lord, and that His name might be glorified in all the earth. At the conclusion of his prayer he says: "On the top of the Mount of Olives, I erected a pile of stones, as a witness according to ancient custom. On what was anciently called Mount Zion, where the temple stood, I erected another, and used the rod according to the prediction upon my head."—*Rise and Fall of Nauvoo* (Roberts).

8. EDWARD PARTRIDGE:—During the summer of 1840, death reaped a rich harvest in Nauvoo. Before his ruthless stroke, fell many worthy Saints who had been connected with The Church from the time it was founded. Among the first to fall was Bishop Edward Partridge. He died on the twenty-seventh day of May, in the forty-sixth year of his age. He was the first Bishop in The Church, and in that capacity had presided over the Saints who gathered to Zion, in Jackson County, Missouri, during the years 1831-33. Joseph described him as a "pattern of piety," and the Lord Himself declared that he was like Nathaniel of old—his heart was pure before Him and he was without guile.—*Rise and Fall of Nauvoo*.

Speaking of the death of Bishop Partridge the Prophet Joseph said: "He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands.—Joseph Smith, (*History of Joseph Smith*, Mill. Star, Vol. XVII, p. 789).

9. JOSEPH SMITH, SR., THE EVANGELIST:—Joseph Smith, Sr., was born on the 12th day of July, 1771, in Topfield, Essex County, Massachusetts; he was the second of seven sons of Asahel and Mary Smith. Asahel was born in Topfield, March 7th, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26th, 1714, in Topfield; he was the eldest son of Samuel and Rebecca Smith. * * * * He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received. He was baptized April 6th, 1830. * * * * The exposures he suffered brought on consumption, of which he died on the 14th day of September, 1840, aged 69 years, two months, and two days. He was 6 feet 2 inches high, was very straight and remarkably well proportioned. His ordinary weight was about 200 pounds, and he was very strong and active. In his young days he was famed as a wrestler and Jacob-like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of poor Saints who were flying from Missouri persecutions, although he had arrived there penniless himself.—*History of Joseph Smith*, Mill. Star, Vol. XVII, pp. 133-134.

10. CHARACTER SKETCH OF THE FIRST PATRIARCH:—His was an unassuming nature—noted, mostly, perhaps for its sincerity and unwavering integrity. He was a child of nature and one of nature's noblest; his life had been spent in parts remote from the busy marts, where, "wealth accumulates and men decay;" and he had passed through his probation on earth without being corrupted by the evil influences of luxury or enervating civilization. He was a type of men so well described by one of our poets, in the following lines:

"Simple their lives—yet their's the race
When liberty sent forth her cry,
Who crowded conflicts deadliest place,
To fight—to bleed—to die.
Who stood on Bunker's heights of red,
By hope through years were led—
And witnessed Yorktown's sun
Shine on a nation's banner spread,
A nation's freedom won!"

Such was the character of the first patriarch of The Church in this dispensation.—Rise and Fall of Nauvoo.

11. EVANGELISTS OR PATRIARCHS:—The title Evangelist to an officer of The Church, whose duty it is to pronounce blessings upon the Saints, will occur to many as a new use for this word, as quite generally it is understood by Ecclesiastical writers to be the title of itinerant teachers of the Gospel in counterdistinction to permanently establish pastors and preachers. It is, however, a title used in the New Testament (Acts 21 and 8; Eph. 4 and 11; II Tim. 4 and 5), yet the best authorities admit that it is not quite clear what the specific duty of these officers is. "The constitution of the Apostolic Church," says one of these authorities, "included an order or body of men known as Evangelists. The absence of any detailed account of organization and practical working of the Church of the first century, leaves us in some uncertainty as to their functions and positions. The meaning of the name, 'the publishers of glad tidings,' seems common to the work of the Christian ministry generally, yet in Eph. iv, 11, the Evangelists appear on the one hand after the Apostles and Prophets; on the other before pastors and teachers. Assuming that the Apostles here, whether limited to the Twelve or not, are those who were looked on as the special delegates and representatives of Christ and, therefore, higher than all others in their authority, and that the Prophets were men speaking, under the immediate impulse of the spirit, words that were mighty in their effects on men's hearts and consciences, it would follow that the Evangelist had functions subordinate to theirs, yet more conspicuous, and so far higher, than that of the pastor who watched over a church that had been founded, and of teachers who carried on the work of systematic instruction. This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second."—Smith Dictionary of Bible, Vol. I, p. 785.

So much for the uncertain knowledge concerning this office spoken of in the New Testament. In a revelation under date of March 28th, 1835, the Lord said, "It is the duty of the Twelve in all large branches of The

Church to ordain Evangelical ministers as they shall be designated to them by revelation. The order of this Priesthood was confirmed to be handed down from father to son and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. [Doc. and Cov., Sec. CVII, 39-40]. Then follows a list of the Patriarchs. Under date of June 27th, 1839, the Prophet Joseph gave out the following information concerning Evangelists, that is Patriarchs: "An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever The Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessings unto his sons.—Joseph Smith, Mill. Star, Vol. XVII, p. 279.

REVIEW.

1. What is God's covenant with the House of Israel? 2. What scriptures contain the covenant? 3. What, then, is the relation of the Jews to the Dispensation of the Fullness of Times? 4. How is that relationship different from the relationship which they sustained to the Dispensation of the Meridian of Time? 5. How do you account for the change? 6. Who was called to begin the work among the Jews in Palestine? 7. Was this the commencement of the work in this dispensation among those of Jewish descent? 8. Relate the circumstance of Elder Hyde reaching the Mount of Olives and state what he did there. 9. Has The Church in any way supplemented the work of Elder Hyde? 10. What was the character of Nathaniel of the New Testament? 11. What man in the latter-day work is said to have resembled him? 12. Say what you can of the importance of the presiding bishop's office. 13. What is the distinguishing characteristic between the bishops of Christendom and the Bishops of The Church? 14. What is an Evangelist in The Church? 15. What is the difference between the office of an Evangelist in The Church and the function of an evangelist in the Christian sects? 16. Who was he, and what was the character of the first Evangelist in this dispensation? 17. What was the attitude of Joseph Smith, Sr., towards Joseph, the Prophet, in the commencement of this dispensation? 18. Why may he be regarded as a martyr to God's work in the last days? 19. What is a martyr?

LESSON V.

RENEWAL OF PERSECUTION: RETURN OF PRODIGALS.

1840.

EVENTS.

1. Revival of Missouri's Persecutions.

- a. Efforts of Missouri to Destroy the Reputation of the Saints. *Note 1.*
- b. Kidnapping and violence. *Note 2.*
- c. Indignation and resistance. *Note 3.*
- d. Effort to drag the Prophet and others to Missouri. *Note 4.*

2. Return of Prodigals.

- a. Orson Hyde. *Note 5.*
- b. W. W. Phelps. *Notes 6 and 7.*
- c. F. G. Williams. *Note 8.*
- d. Oliver Cowdery. *Note 9.*
- e. Prodigals. *Note 10.*

3. Rise of New and Leading Characters in the Church.

- a. John C. Bennett. *Notes 11, 12.*
- b. William Law.

REFERENCES.

- L. J. S. (C.), pp 318-319, 320
R. F. of N., ch xiii.

H. J. S. (M. S.), vol, XVIII
pp. 70, 71, 148.
W. H. U., ch. xi.

- R. F. of N., ch. xi.
L. J. S. (C.), p. 314.

- Ibid, p. 340.
R. F. of N., ch. xii

NOTES.

1. THE HATE OF MISSOURI:—It would appear that hatred's hunger is never satisfied; it seems to possess an appetite which is insatiable, and can never feel at ease so long as the object of its detestation remains within reach; and even when that object is removed beyond the power of hatred to do it harm, as the dragon of the apocalypse could not follow the woman that he had persecuted, into the wilderness, but cast out of his mouth a flood of water after her to destroy her—even so hatred, when baffled in its efforts to destroy its victims, sends out floods of falsehoods to overwhelm them by infusing its own venom into the breasts of others; that

that destruction which it could not bring to pass itself might be brought about by another. Such was the course of hate-blinded Missouri towards the Saints whom she had driven beyond her borders. Seeing that she had not destroyed them, but that they were now upon the eve of enjoying an era of prosperity such as they had never enjoyed while within her borders, she employed all her cunning to incite the hatred of the citizens of Illinois against them. But this was not easy of accomplishment; and at first, the misrepresentations of a State that had been guilty of such outrages as those committed by Missouri against the Saints, had but little weight at the time in Illinois.—*Rise and Fall of Nauvoo*.

2. KIDNAPPING:—On the seventh day of July, four brethren, James Allred, Noah Rogers, Alanson Brown and Benjamin Boyce, were kidnapped at Nauvoo by a large party of Missourians and carried over the river. Before they were able to escape, they were almost murdered. After much agony they got loose from their chains and returned home. This event showed that the mobocratic spirit was not dead. No excuse existed for the crime; the men kidnapped were not accused of any offence by their captors. The barbarous deed was the precursor of a larger movement. A meeting was held immediately at Nauvoo to protest against the renewal of such outrages, and to appeal to the executive of the State of Illinois for redress for this injury and protection from future wrong.—*Life of Joseph Smith (Cannon)* p. 314.

3. PROTEST AGAINST THE KIDNAPPING:—As soon as the people of Commerce and vicinity were informed of this outrage, [kidnapping of James Allred et. al.], Gentiles as well as Mormons were loud in their condemnation of it, and at once a mass meeting was called, and resolutions were adopted, expressing their unqualified indignation, and calling upon the governor of Illinois to take necessary steps to punish those who had committed this outrage, and by vindicating the law, give the Missourians to understand there was a limit beyond which their deeds of violence must not pass.—*Rise and Fall of Nauvoo*.

4. MISSOURI'S EFFORT TO CAPTURE THE PROPHET:—On the 15th day of September, 1840, after a silence of a year and a half, Governor Boggs, of Missouri, made a demand upon Governor Carlin, of Illinois, for Joseph Smith, Jr., Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin and Alanson Brown, as fugitives from justice. Governor Carlin complied with the requisition by issuing an order for the apprehension of these men. When the officer went to serve the papers, the brethren were away from home, and learning of the movement, determined to evade the process—not that they feared any righteous inquiry into their conduct, but having once escaped from Missouri murderers, they declined to give themselves up again to be assassinated.—*Life of Joseph Smith (Cannon)* p. 318.

5. THE RETURN OF PRODIGALS: ORSON HYDE:—The summer of 1840 at Nauvoo was notable for the number of the fallen brethren who returned to The Church and fellowship of the Saints. The scenes through which The Church passed in Missouri in 1838 tried the souls of men; and not all the brethren were equal to the trials. Among those who failed was Elder Orson Hyde. He, however, was among the first to retrace his steps. Like Peter of old he wept bitterly over his error and sought the fellowship

of his brethren. He was forgiven; and, as we have seen, was entrusted with a mission to the Jews.

6. PHELPS' EFFORT FOR REINSTATEMENT:—Dayton, Ohio, June 29th, 1840.—Brother Joseph—I am alive, and with the help of God I mean to live still. I am as the prodigal son, though I never doubted or disbelieved the fullness of the Gospel. I have been greatly abased and humbled, and I blessed the God of Israel when I lately read your prophetic blessing on my head as follows: "The Lord will chasten him because he taketh honor to himself, and when his soul is greatly humbled he will forsake the evil. Then shall the light of the Lord break upon him as at noonday, and in him shall be no darkness." I have seen the folly of my way, and I tremble at the gulf I have passed. So it is, and why I know not. I prayed and God answered, but what could I do? Says I, "I will repent and live, and ask my old brethren to forgive me, and though they chasten me to death, yet I will die with them, for their God is my God. The least place with them is enough for me, yea it is bigger and better than all Babylon." * * * * * I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren and our communion used to be sweet, and whenever the Lord brings us together again, I will make all the satisfaction on every point the Saints or God can require. Amen.—W. W. Phelps. History of Joseph Smith, Mill. Star, Vol. XVIII, p. 6.

7. THE PROPHET'S ANSWER TO PHELPS:—It is true, that we have suffered much in consequence of your behavior—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—"had it been an enemy, we could have borne it." "In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Far West, even thou wast as one of them; but thou shouldest not have looked on the day of thy brother, in the day that he became a stranger, neither shouldest thou have spoken proudly in the day of distress." * * * * * Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. Your letter was read to the Saints last Sunday, and an expression of their feelings was taken, when it was unanimously resolved that W. W. Phelps should be received into fellowship.

"Come on, dear brother, since the war is past,
For friends at first, are friends again at last."

—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 85.

8. RETURN OF F. G. WILLIAMS:—F. G. Williams presented himself on the stand, and humbly asked forgiveness for his conduct, and expressed his determination to do the will of God in the future. His case was presented to the conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the

fellowship of The Church.—History of Joseph Smith, Mill. Star, Vol. XVII, p. 694.

9. THE PROPHET'S EFFORTS TO BRING BACK OLIVER COWDERY:—Write to Oliver Cowdery, and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him. (A letter was written accordingly.)—History of Joseph Smith, Mill. Star, Vol. XXI, p. 24.

10. PRODIGALS:—It may not be amiss here to call the attention of the reader to a peculiarity of Mormonism, which is illustrated not only by this case of Hyde, Phelps, Williams, but by a multitude of other cases of the same character; and that is whenever the religion of the Latter-day Saints takes hold of men, and convictions of its truth has struck deep into the human soul, they may, through transgression, lose the fellowship of the Saints and of The Church; they may wander out upon the hills and through the deserts, away from the fold, but they never forget the sweet communion of the spirit of God, which they enjoyed before their fall; nor can they forget the fact that they once knew that Mormonism was true. And the recollection of those things operates upon the mind, and not unfrequently leads to a sincere repentance; and it has often happened in the experience of The Church, that men who, through transgression, turned away from the truth, after thorns have torn their flesh, and the wild briar stripped them of their covering, return and humbly beg to be re-admitted into their Father's house. Lucifer-like, they cannot forget the heights from which they fell, they cannot all forget the splendor of that glory and the happiness of that peace they enjoyed in God's kingdom, and wicked indeed must that heart become that these recollections will not lead to repentance. May not they have so far transgressed that they cannot repent, and are beyond even the desire for forgiveness? Are they not the sons of perdition? Thank God, their numbers are few! Again, those who fall away from Mormonism carry with them the evidence of that fall. Unbelievers say to the Mormon, "Come out of the darkness of your superstition into God's sunlight of freedom," but when one looks upon the fates, the condition and experience of those who have denied the faith, he receives small encouragement to obey the summons. Seldom indeed are they prospered even in the affairs of this world, and the canker-worm gnawing within, writes upon their faces the anguish of heart which their lying lips deny. They smile, but smiling suffer; the heart still beats, but brokenly lives on; and who so blind that he would exchange the peace, the joy, the holy aspirations and assurances which the Gospel brings for the unrest, the gloom, darkness, uncertainty and fearfulness which forever haunts the mind of the apostate.—Rise and Fall of Nauvoo.

11. JOHN C. BENNETT:—With the establishment of Nauvoo as a city Dr. John C. Bennett came into prominent association with The Church. He was quarter-master general of the State of Illinois, and a man of extensive acquirements and many ambitions. At the time of the Prophet's imprisonment in Missouri he had offered his services to secure Joseph's release, by force if necessary, but the tender was not accepted. His expressed sympathy was, no doubt, sincere. He saw the sufferings of the people and

was drawn toward them. He saw the grandeur of the Prophet's character and was attracted by it. When the people moved into Illinois, he made a closer examination of their faith, and accepted it. No doubt he was still sincere at this time; and if he had been willing to heed the Prophet's warning and to be humble and pure, he might have been a blessing to The Church for many years and lived and died a happy man, with a full assurance of eternal salvation.—*Life of Joseph Smith* (Cannon) p. 340.

12. THE TRAITOR:—The role of traitor is not one which in any wise brings credit to the performer, either from one side or the other. However great the service he may render us, we cannot but feel that he is false-hearted and vile. Many of the apostates, though they may not have written books, declare that they joined the sects only to learn their secrets and then expose them. These are the most contemptible of all. There may be cases where a young or inexperienced person, through ignorance or susceptibility, has been carried away for a time contrary to the dictates of cooler judgment; but the statements of such persons are justly regarded with more or less suspicion. Far better is it, far more honest and praiseworthy, for him who, having unwittingly made a mistake, seeks to rectify it, to go his way and say nothing about it; for if he talks of writing a book for the good of others, as a warning, and that they may avoid his errors, few will believe him. If he has proved traitor once, they say he will deceive again; and if he is sincere, we cannot more than half believe him, for such an individual is never sure of himself.' John C. Bennett, general, doctor, Methodist preacher, and quack, is, from his own showing, a bad man. He devotes some fifty pages to the vindication of his own character, which would not be necessary were he honest; other fifty are given to defaming his own worshipful patron, Joseph Smith, which never would have been written were he true. When a man thrusts in your face three score certificates of his good character, each signed by from one to a dozen persons, you may know that he is a very great rascal. Nor are we disappointed here. This author is a charlatan, pure and simple; such was he when he joined the Mormons, and before and after.—*History of Utah*, Bancroft's Works, Vol. XXVI, p. 150. Note 11.

REVIEW.

1. What efforts did the people of Missouri make to poison the minds of the people of Illinois? 2. To what extent were they successful? 3. Measurably failing in this to what did they next resort? 4. In what spirit did the old settlers about Nauvoo meet these acts of kidnapping? 5. What effort was made to drag the Prophet back to Missouri? 6. What was the sad effect of the Missouri persecutions upon some men? 7. What is the summer of 1840 noted for with reference to some of these characters? 8. What position did F. G. Williams occupy in The Church before he fell, relate the circumstance of his return, and what finally came of him. 9. The same with reference to W. W. Phelps. 10. What message did the Prophet send to Oliver Cowdery? 11. What do you think of the Prophet's course with reference to these prodigals? 12. What new men began to be prominent about this time? 13. What were the antecedents of John C. Bennett? 14. Of William Law?

LESSON VI.

FOUNDING A CITY.

1840.

EVENTS.

1. Development of Nauvoo. *Note 1.*

a. Charters. *Note 2.*

1. Nauvoo City Charter proper.

Note 3.

2. Charter for University.

Notes 4 and 5.

3. Charter for Nauvoo Legion.

Notes 6 and 7.

b. Prophet's view of Nauvoo charter.

Notes 9 and 10.

2. Liberal Principles on which Nauvoo was founded.

a. Saints and the common rights of citizens. *Note 11.*

b. Recognition of the doctrine of common rights in Nauvoo. *Note 12.*

3. City Government under the Charter.

a. First election. *Note 13.*

b. Expressions of gratitude. *Note 14.*

c. Temperance provisions. *Note 15.*

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pp. 325-329.

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NOTES.

1. DEVELOPMENT AT NAUVOO:—In the meantime Commerce had become Nauvoo. The name of the postoffice having been changed early in the summer of 1840. By the close of that year the inhabitants of Nauvoo had increased to more than three thousand souls, and about two hundred

and fifty houses had been erected. Much of the surrounding country had been brought into subjection to the skill of the husbandman, while industries of various kinds had begun a struggle for existence. A charter for a railroad between Warsaw and Nauvoo had been secured, which promised to obviate some of the difficulties of the commerce of the beautiful city, by reason of the rapids in the river during low water. A number of public buildings had been planned, among them the "House of the Lord," the foundation of which was begun ten days after the October conference of the year of which we are speaking—1840. A charter for the city of Nauvoo had been obtained conferring exceptional powers upon the city, giving the citizens nearly absolute control of all their local concerns. In addition the Saints had secured the friendship of the principal men of the State, and all things considered, Nauvoo's star was in the ascendant.—*Rise and Fall of Nauvoo*.

2. CHARTER:—In American law a charter is a written grant from the sovereign power conferring rights or privileges upon a municipality or other corporation. The term is generally applied to the statute, letters patent, or articles of association sanctioned by statute, creating a corporation, as a city, college, stock company, benevolent society, or social club.—*Century Dictionary*.

3. NAUVOO CHARTER:—The charter granted to the citizens of Nauvoo the most plenary powers in the management of their local affairs. Indeed about the only limit placed upon their powers was, that they do nothing inconsistent with the Constitution of the United States, and the State Constitution of Illinois. But inside of those lines they were all powerful to make and execute such laws as in the wisdom of the city council, were necessary for the peace, good order and general welfare of the city. It afterwards became a question in the State as to whether or not too great powers had not been granted the city government.—*Rise and Fall of Nauvoo*.

The Nauvoo charter, proper, really contained two other charters, viz: One for the establishment of a university within the limits of the city "for the teaching of the arts and sciences and learned professions," and another for the organization of an independent military body to be called the "Nauvoo Legion."—*Rise and Fall of Nauvoo*

The charters for the university and legion are addenda to the city charter, making the whole perfect and complete.—*History of Joseph Smith, Mill. Star, Vol. XVIII, p. 327.*

4. THE NAUVOO UNIVERSITY:—The city council may establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences and learned professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a board of trustees, consisting of a chancellor, registrar and twenty-three regents, which board shall thereafter be a body corporate and politic, with perpetual successors by the name of the "chancellor and regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said university, its officers and students; provided that the said laws and ordinances shall not be repugnant to the Constitution of the United States,

or of this State; and provided, also, that the trustees shall at all times be appointed by the city council and shall have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State.—*Life of Joseph Smith* (Cannon) p. 341.

5. OFFICERS OF THE NAUVOO UNIVERSITY:—The president of the university and professor of mathematics and English literature is James Kelly, a graduate of Trinity College, Dublin, and a ripe scholar; Orson Pratt, a man of pure mind and high order of ability, who, without early education and amidst great difficulties, had to achieve learning as best he could, and in truth has achieved it, professor of languages; Orson Spencer, graduate of Union College and the Baptist Theological Seminary, New York, professor of church history; Sidney Rigdon, versed in history and belles-lettres and oratory. In the board of regents we find the leading men of The Church; connected with the university were four common school wards, with three wardens to each.—*History of Utah*, Bancroft's Works, Vol. XXVI, p. 146.

6. REASONS FOR ORGANIZING THE NAUVOO LEGION:—There was little necessity in our form of government to provide safeguards for the liberties of the majority, by whom all officers are elected and all laws are made, but it was deemed necessary to provide against the oppression of the individual or the weaker party. And when the Mormon people, after the untold sufferings and the unredressed wrongs of Missouri, found themselves safely settled in Illinois, one of their first cares was to provide an armed force under the sanction of the Constitution and laws of the State, which might not only stand, in general, as the friend of liberty and the supporter of the laws, but, in particular as a moral force, which, it was hoped, would prevent a recurrence of persecution.—*The Nauvoo Legion* (R. W. Young) Contributor, Vol. IX, p. 1.

7. THE NAUVOO LEGION:—The Legion, said Dr. Bennett, was framed after the Roman Legion with cohorts and lieutenant-general as reviewing officer. Except in the use of the names, legion and cohorts and the rank of the superior officers, there is little resemblance to the Roman organization. The Nauvoo Legion was a very top-heavy corps. The staffs of the general officers were unusually large and fantastic. The commission of Lieutenant-General Smith was signed by Lyman Trumbull, Secretary of State, by Governor Thomas Carlin, March 10th, 1841. Joseph was then the highest officer in rank in the nation. The army of the United States was commanded by a major-general, Winfield Scott, while that was the grade of the highest officer in the Illinois militia, except in the Legion. This did not mean in the case of a consolidation of State and national forces, that Joseph Smith would command by virtue of his military rank, although, it is true, the certain rules of precedence then, and even now in force, looked to that result. But it is probable that the independent nature of the Legion, in which alone its officers held rank, would have precluded them from exercising an outside command even in the State.—“*The Nauvoo Legion*” (R. W. Young) Contributor, Vol. IX, p. 45.

8. THE PROPHET'S VIEW OF THE CHARTER:—The city charter of Nauvoo is of my own plan and device. I concocted it for the salvation of The Church, and on principles so broad, that every honest man might

dwell secure under its protective influence without distinction of sect or party.—History of Joseph Smith, Mill. Star, Vol. XVII, p. 264.

9. ILLINOIS POLITICIANS AND THE NAUVOO CHARTER:—The leading men of the State appeared not only willing, but anxious to grant the privileges of this city government to the Saints. S. H. Little, of the upper house, especially, stood by the Saints and pleaded for their rights, together with Snyder, Ralston, Moore, Ross and Stapp; while Charles, the representative to the lower house, from the district in which Nauvoo was located, manfully discharged his duties to the Nauvoo portion of his constituents, by using all his energy to secure them their city government.—Rise and Fall of Nauvoo.

10. LINCOLN AND THE NAUVOO CHARTER:—An incident connecting Abraham Lincoln with the passage of this charter may not be out of place. The State of Illinois was, at that time, divided into two political parties. Whig and Democrat. Both parties were friendly to the Saints, who considered themselves equally bound to both parties for acts of kindness. Lincoln was a Whig, and in the November election his name was on the State electoral ticket as a Whig candidate for the State Legislature. But the Saints wishing to divide their vote, and to show a kindness to the Democrats, erased the name of Lincoln and substituted that of Ralston—a Democrat. It was with no ill feeling, however, toward Mr. Lincoln, that this was done, and when the vote was called on the final passage of the Nauvoo charter, he had the magnanimity to vote for it; and congratulated John C. Bennett on his success in securing its enactment.—Rise and Fall of Nauvoo.

11. COMMON RIGHTS AS CITIZENS:—We wish it * * * * to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege to reciprocate the kindness we have received from the benevolent and kind-hearted citizens of the State of Illinois.—

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,

Presidents of Church, Nauvoo, January 15th, 1841.

—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 323.

12. RELIGIOUS TOLERATION AT NAUVOO:—On the 1st day of March Counselor Joseph Smith presented bills for ordinances providing for the freedom of all religious sects and denominations, and the freedom of all peaceable public meetings within the city of Nauvoo. The ordinances were passed in accordance with the provisions of his bills. His purpose was not to secure freedom for the Saints within the municipality; for this was made certain by their numerical preponderance and by the fact that nearly all the officials were of their number. But it was always Joseph's plan to encourage further discussion and consideration of religious matters, and he desired that no insult or injury should be offered to any of the people of Nauvoo to any minister, or to any other person who might desire to pre-

sent views not in accordance with the opinions of the majority. He himself and his associates had suffered so much at the hands of a bigoted majority in the past that he determined to prevent any such offence against justice and against heaven, by the citizens of Nauvoo.—*Life of Joseph Smith* (Cannon) p. 344.

13. **FIRST ELECTION AT NAUVOO:**—February 1st, 1841, the first election for members of the city council took place, and the following members were elected by majorities varying from 330 to 337 votes; to wit: For mayor, John C. Bennett; aldermen, William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney; councilors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Chas. C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Green, Vinson Knight.—*History of Joseph Smith*, Mill. Star, Vol. XVIII, p. 373.

On the first of February, 1841, the first election for members of the city council took place, as provided by the city charter. John C. Bennett was chosen mayor; William Marks, Samuel H. Smith, D. H. Wells and N. K. Whitney, aldermen; Joseph Smith, Hyrum Smith, Sidney Rigdon, Chas. C. Rich, John T. Barnett, Wilson Law, Don C. Smith, J. P. Green and Vinson Knight councilors. On the third of the month the city council was organized, by appointing the following officers: Marshall, H. G. Sherwood; recorder, James Sloan; treasurer, R. B. Thompson; assessor, James Robinson; supervisor of streets, Austin Cowles.—*Rise and Fall of Nauvoo*.

14. **EXPRESSION OF GRATITUDE:**—The city council of Nauvoo organized and opened by prayer by myself, when the mayor-elect delivered his inaugural address, as published in the *Times and Seasons*, page 316; and the following persons were elected by the council to their offices, to wit: Henry G. Sherman, marshal; James Sloan, recorder; Robert B. Thomson, treasurer; James Robinson, assessor; Austin Cowles, supervisor of streets. I presented to the city council the following resolution, which was unanimously adopted: Resolved, By the city council of the City of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision and Legislature of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred, and that the citizens of Quincy be held in everlasting remembrance, for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want. * * * * We would likewise make mention of the Legislature of this State, who, without respect of parties without reluctance, freely, openly, boldly and nobly have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political and religious liberty, by granting us, under date of December 16th, 1840, one of the most liberal charters, with the most plenary power ever conferred by a legislative assembly on free citizens for "The City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo."—*History of Joseph Smith*, Mill. Star, Vol. XVIII, p. 326.

15. **TEMPERANCE PROVISION:**—February, Monday, 15th, 1841. As chairman of the committee, I reported a bill to the city council, which, after a long discussion, passed into "An ordinance in relation to temperance."

Sec. 1. Be it ordained by the city council of the city of Nauvoo, that all persons and establishments whatever, in this city, are prohibited from vending whisky in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a physician, duly accredited in writing, by the chancellor and regents of the University of the city of Nauvoo; and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the mayor or municipal court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said mayor or court; and any person or persons who shall attempt to evade the ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid. Passed Feb. 15, 1841. In the discussion of the foregoing bill, I spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes.—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 376.

REVIEW.

1. What can you say of the development of Nauvoo up to the summer of 1840? 2. What is the nature of a charter in American law? 3. What may be said of the granted powers under the Nauvoo charter? 4. What was evidently the Prophet's intention in drafting the Nauvoo charter? 5. What was the reason for organizing the Nauvoo Legion? 6. Is it right for the Saints, as citizens of the United States, to claim any other rights than those common to all the citizens? 7. To what extent was this doctrine of common rights recognized in Nauvoo? 8. When was the first election held in Nauvoo, and who was elected mayor? 9. What was among the first acts of the municipal government? 10. What action did the city council take with reference to temperance provisions? 11. What is the attitude of The Church with reference to prohibition laws? 12. What doctrines does The Church teach with reference to the use of intoxicants? 13. When was the Word of Wisdom given? 14. In what respect does the attitude of The Church stand superior to the teachings of the world on the subject of temperance?

LESSON VII.

RECONSTRUCTION AT NAUVOO.

January, 1841—April, 1841.

EVENTS.

The Revelation of 19th January, 1841.

- a.* Circumstances under which the revelation was given. *Notes 1 and 2.*
- b.* Proclamation to kings and presidents. *Note 3.*
- c.* Nauvoo House—Purpose in building. *Note 4.*
- d.* Erroneous ideas that have arisen in relation thereto. *Note 5.*

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Doc. & Cov., sec. cxxiv
L. J. S. (C), pp. 344-5.
R. F. of N., ch. xvi.

2. The Commandment to Build a Temple.

- a.* The Temple site. *Note 6.*
- b.* Description of the Temple. *Note 7.*
- c.* God's encouraging warning respecting hindered compliance with commandments.

Suc. in Presidency (R)

NOTES.

1. EFFECT OF THE MISSOURI PERSECUTIONS ON THE CHURCH ORGANIZATION:—The persecutions in Missouri had demoralized some of The Church organizations. Frederick G. Williams, a counselor in the First Presidency, had turned away from the faith. So too had the President of the Twelve Apostles, Thomas B. Marsh. David W. Patten another of the Twelve, had been killed at the battle of Crooked River; and the Patriarch of The Church, Joseph Smith, Sr., had died at Nauvoo, and Bishop Edward Partridge had also passed away by death. Under these circumstances the revelation of January 19, 1841, was given, which provided for the filling of the vacancies and a complete renovation of The Church organization.

2. SPIRITUAL CARE FOR THE CHURCH BY THE PROPHET:—The spiritual welfare of the people was never neglected by him, and during

this busy period he was still able to impart religious instruction from time to time as the needs of the people made such instructions necessary. A revelation was received on the 19th day of January, 1841, concerning the building of the Nauvoo temple and the order and authority of the Priesthood; also making proclamation to all the world to give heed to the light and glory of Zion. In March of the same year, the Saints were commanded, by revelation, to build a city in Iowa, across the river from Nauvoo, to be called Zarahemla. The building of the Nauvoo house was directed by revelation that it should be an abiding place for the weary traveler who might seek health and safety, and the opportunity to contemplate the word of the Lord. The Prophet and his brethren went forward to fulfill this commandment.—Life of Joseph Smith (Cannon) p. 344.

3. PROCLAMATION TO KINGS AND PRESIDENTS:—Your prayers are acceptable before Me, and in answer to them I say unto you, that you are now called immediately to make a solemn proclamation of my Gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world—to the four corners thereof—to the honorable President elect, and the high-minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same.—Doc. and Cov., Sec. 124, p. 429.

4. THE NAUVOO HOUSE:—Let my servant George, and my servant Lyman, and my servant John Snider, and others build a house unto my name, such a one as My servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein: therefore let it be a good house, worthy of all acception, that the weary traveler may find health and safety while he shall contemplate the word of the Lord; and the corner stone I have appointed for Zion. This house shall be a healthy habitation if it be built unto my name, and if the governor which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein. * * * * * And now I say unto you, as pertaining unto my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto My name, and let My name be named upon it, and let My servant Joseph, and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto My servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore, let My servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord.—Doc. and Cov. Sec. 124, pp. 432-436.

5. ERRONEOUS IDEAS ASSOCIATED WITH THE BUILDING OF THE NAUVOO HOUSE:—The Josephite Church seeks to attach an undue importance to the fact that the Prophet Joseph and his family were to have a place in this house; even wresting the passage to mean that his pos-

terity were to succeed to the Presidency of the Church because of it. Following is the manner in which they interpretate the passage:

"And now I say unto you as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto My name, and let My name be named upon it, and let My servant Joseph and his house have place therein from generation to generation; for this anointing [appointment, consecration, to be Prophet and President of The Church] have I put upon his head, that his blessings [to these offices and callings] shall also be put upon the head of his posterity after him, and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto My servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore [for that reason] let My servant Joseph and his seed after him have place in that house from generation to generation, forever and forever, saith the Lord."*—[*The Saints' Herald, Vol. XXXIX, No. 22, p. 338.]

Of this it is only necessary to say that a cause which requires such a wresting of the word of God to wring a promise out of it that the eldest son of the Prophet would succeed to the office of the President of The Church, after the death of his father—a cause which requires such a reading as is here thrust into the revelation in brackets, is desperate indeed!—Succession in the Presidency of The Church (Roberts) p. 55.

6. THE TEMPLE SITE:—The site selected for a Temple at Nauvoo was most beautiful for situation. The city of Nauvoo was partly built on a level plain and on a noble hill which rose boldly to a height which gave from its summit a commanding view of the surrounding country. The site of the Temple was at the summit and in the foreground of this hill. The Mississippi river swept in a half circle around the lower level of the city, and a number of the north and south terminations of the streets in that part were on the river. The Temple could be seen up and down the river for many miles, and was the most conspicuous building in all that region. The view from its roof and tower was very grand embracing an extensive view of the river and a wide stretch of forest and improved lands on both the Illinois and Iowa sides of the "Father of Waters."—Life of Joseph Smith (Cannon) p. 345.

7. DESCRIPTION OF THE TEMPLE:—The Temple was built of light grey lime-stone, about as hard as marble. It was 128 feet long, 88 feet wide and nearly 60 feet high, and to the top of the tower nearly 200 feet. It had 30 hewn pilasters, which cost about \$3,000 each. The base of the pilasters were crescent new moons, and the capitals, nearly 50 feet high, were suns with human faces in bold relief, 2½ feet broad, and ornamented with rays of light and waves, the whole surrounded by hands holding trumpets. There were two stories in the clear and two and one-half stories in the recesses over the arches, four tiers of windows, two gothic and two round. The baptismal fount, supported on twelve carved oxen, was intended to be gilded with gold. On the west front of the building was inscribed in golden letters:

THE HOUSE OF THE LORD: BUILT BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. HOLINESS TO THE LORD.

The amount expended by the Saints on this building exceeded \$1,000,000.—Rise and fall of Nauvoo.

REVIEW.

1. What important revelation was given January 19th, 1841? 2. In what section of the Doctrine and Covenants is it found? 3. Under what circumstances of The Church was the revelation given? 4. What important proclamation does the revelation provide for? 5. For what purpose was the Nauvoo House built? 6. What erroneous ideas have been entertained concerning the Prophet Joseph and his posterity with reference to this house? 7. How do you answer the contention that this passage in the revelation refers to Joseph's posterity as being his successor in the Presidency of The Church. (See Succession in Presidency). 8. What other notable building was commanded to be erected by this revelation? 9. What was the general appearance and architectural structure of the Temple? 10. What event was to take place providing the Saints failed to obey this command to build the Temple? 11. What encouraging warning did the revelation give concerning labors of the Saints prevented by their enemies? 12. Was the Nauvoo Temple completed? (See Succession in Presidency.)

LESSON VIII.

RECONSTRUCTION AT NAUVOO—(Continued.)

April, 1841.

EVENTS.

1. The Conference of April 6th, 1841.

- a. Military display. *Note 1.*
- b. Laying corner stones of the Temple. *Note 2.*

2. Object of Temple Building.

Notes 3, 4 and 5.

- a. Message of Elijah and its effect. *Note 6.*
- b. The doctrine of baptism and other ordinances for the dead.
- c. Modern Temples. *Note 7.*

3. Vacancies Filled in quorums at the April Conference. *Note 8.*

4. Report of the First Presidency.

- a. General condition of The Church. *Note 9.*
- b. General spirit of the Conference. *Note 10.*

REFERENCES.

R. F. of N., ch. xvii.

H. J. S. (M. S.), vol. XVIII
pp. 468-470—also pp. 484-488.

Malachi iv: 5, 6.

Doc. & Cov., sec. ex, 13-16
and sec. cxxvii and cxxviii.

Articles of Faith (T.), pp.
148-156.
The Gospel (R) ,ch. xxxiii.,

Doc. & Cov., sec. cxxiv.

NOTES.

1. CONFERENCE OF APRIL 6TH, 1841:—The sixth of April, 1841, is a memorable day in the history of the Latter-day Saints. It broke upon the city of Nauvoo clear and balmy—propitious for the exercises that were to take place. Early in the morning, before the golden beams of the rising sun had dispelled the sable mantle of departing night, men in bright uniforms might be seen running to and fro to the appointed rendezvous of their respective companies in the Legion; and now from the Iowa side are seen coming two volunteer companies of the militia from that Territory to join in the exercises of the day, which, with the fourteen companies in Nauvoo,

made sixteen companies of militia that assembled. * * * * * The movements of the troops being described by an eye witness as "chaste, grand and imposing, reflecting great credit upon the taste and skill of both officers and men." A procession was formed and all marched to the Temple site. Here the Legion was formed in a hollow square surrounding the excavation made for the foundation of the Temple and enclosing the officers of the Legion, choir, citizens and prominent Elders of The Church who were to lay the corner stone of that structure.—*Rise and Fall of Nauvoo*.

2. THE ORDER OF LAYING CORNER STONES OF TEMPLES:—If the strict order of the Priesthood were carried out in the building of Temples, the first stone will be laid at the southeast corner, by the First Presidency of The Church. The southwest corner should be laid next. The third or northwest corner next, and the fourth or northeast corner last. The First Presidency should lay the southeast corner stone, and dictate who are the proper persons to lay the other corner stones. If a Temple is built at a distance, and the First Presidency are not present, then the quorum of the Twelve Apostles are the persons to dictate the order for that Temple, and in the absence of the Twelve Apostles, then the Presidency of the Stake will lay the southeast corner stone; the Melchisedec Priesthood laying the corner stones on the east side of the Temple and the Lesser Priesthood those on the west side.—*History of Joseph Smith*, Mill. Star, Vol. XVIII, p. 470.

At a later period President Young explained when the corner stones of the Salt Lake Temple were laid: "The First Presidency, who are Apostles, started on the southeast corner; then the second Priesthood laid the second stone; we bring them into our rank at the third stone, which the High Priests and Elders laid; we take them under our wing to the northeast corner stone, which the Twelve and the Seventies laid; and there again joined the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchisedec, which is after the order of the Son of God.—*Life of Joseph Smith* (Cannon) p. 347.

3. PURPOSE OF TEMPLE BUILDING:—As far as the Divine will has been revealed, it requires that the outward ordinances, such as baptism in water, the laying on of hands for the bestowal of the Holy Ghost, and the higher endowments that follow, be attended to on earth, a proper representative in the flesh acting as proxy for the dead. The results of such labors are to be left with God. It is not to be supposed that by these ordinances the departed are in any way compelled to accept the obligation, nor that they are in the least hindered in the exercise of their free agency. They will accept or reject, according to their condition of humility or hostility in respect to things divine; but the work so done for them on earth will be of avail when wholesome argument and reason have shown them their true position.—*Articles of Faith* (J. E. Talmage) Lecture VII, p. 156.

4. NECESSITY OF TEMPLES:—A Temple is more than a church-building, a meeting house, a tabernacle, or a synagogue; it is a place especially prepared by dedication unto the Lord, and marked by His acceptance, for the performing of ordinances pertaining to the Holy Priesthood. The Latter-day Saints, true to the characteristics of the chosen of God, have been, from the first, a Temple-building people. Only a few months after

the organization of The Church in the present dispensation, the Lord made reference to a Temple which was to be built. In July, 1831, the Lord designated a spot in Independence, Missouri, as the site for a future Temple; but the work of construction thereon has not yet been consummated, as is likewise the case with the Temple site at Far West, on which the corner stone was laid July 4, 1838.—Articles of Faith (J. E. Talmage) Lecture VII, p. 153.

5. NECESSITY OF TEMPLES:—Whenever an organization of the Priesthood has existed on earth, the Lord has required the preparation of places suited to His use, where the rites of His Church may be performed. It is but proper that such a structure should be the result of the peoples' best efforts, inasmuch as it is made by them an offering unto the Lord. In every age of the world, the chosen people have been a Temple-building people. Shortly after Israel's deliverance from the bondage of Egypt, the Lord called upon the people to construct a sanctuary to His name, the plan of which He minutely explained. Though this was but a tent, it was elaborately furnished and appointed; the choicest possessions of the people being used in its construction. And the Lord accepted this offering of His wandering people, by manifesting His glory therein, and there revealing Himself. When the people had settled in the promised land, the Tabernacle of the congregation was given a more permanent resting place, yet it still was honored for its sacred purposes, until superseded by the Temple of Solomon as the sanctuary of the Lord.—Articles of Faith (J. E. Talmage) Lecture VII, p. 157.

6. THE MESSAGE OF ELIJAH:—The Key of knowledge this Prophet revealed was in relation to salvation for the dead; the means by which the principles and ordinances of salvation could be applied to those who had lived in those periods of time when the Gospel was not upon the earth; and also to those who had lived when the Gospel was on earth, but who had not the privilege of hearing it; aye, and even to those who had heard and rejected it; though the spirits of this last class of persons must go to the prison house where they will be required to pay the utmost farthing for their wickedness in rejecting the mercies of God; and will, through their disobedience, have shut themselves out from the heights of glory and exaltation they might have attained unto had they but accepted the truth in the love of it, and walked in harmony with its teachings.—The Gospel (Roberts) p. 285.

7. MODERN TEMPLES:—There have been already erected and dedicated in the present dispensation, six Temples, in each of which sacred ordinances have been administered—these comprise the Temples at Kirtland, Ohio; Nauvoo, Illinois; St. George, Logan, Manti and Salt Lake City, Utah. The Temples at Kirtland and Nauvoo have been abandoned, as the Saints were driven westward before the fury of wicked mobs; and the Nauvoo Temple has been demolished. The Utah Temples are still preserved to the service of God; and the magnitude and gradeur of the work accomplished within their sacred precincts, tell of the gracious acceptance by the Lord, to whose name they have been reared, and the continuance of Divine favor toward them and the people. In these holy places the work of redeeming the dead and endowing the living is in uninterrupted progress.—Articles of Faith (J. E. Talmage) Lecture vii, p. 159.

8. VACANCIES FILLED AT THE CONFERENCE OF APRIL 6TH, 1841:—The student is referred to the revelation of January 19th, 1841, for the purpose of finding the vacancies to be filled in the several quorums of the Priesthood. The officers are there named for the several positions excepting the one to fill the vacancy of the Twelve created by the death of David W. Patten. The person named during the conference to fill this vacancy was Lyman Wight. With this addition the brethren mentioned in the revelation were sustained at the conference of April 6th, 1841, as named for the several positions.

9. REPORT OF THE FIRST PRESIDENCY AT THE APRIL CONFERENCE OF APRIL 6TH, 1841:—It is with unfeigned pleasure that they have to make known the steady and rapid increase of The Church in this State, the United States, and in Europe. The anxiety to become acquainted with the principles of the Gospel, on every hand is intense, and the cry of "come and help us" is reaching the Elders on the wings of every wind; while thousands who have heard the Gospel have become obedient thereto, and are rejoicing in its gifts and blessings. Prejudice with its attendant train of evils, is giving way before the force of truth, whose benign rays are penetrating the nations afar off. The reports from the Twelve Apostles in Europe are very satisfactory, and state that the work continues to progress with unparalleled rapidity, and that the harvest is truly great. In the Eastern States the faithful laborers are successful and many are flocking to the standard of truth. Nor is the south keeping back. Churches have been raised up in the southern and western States, and a very pressing invitation has been received from New Orleans, for some of the Elders to visit that city, which has been complied with. In our own State and immediate neighborhood, many are avowing their attachment to the principles of our holy religion, and have become obedient to the faith. Peace and prosperity attend us; and we have favor in the sight of God and virtuous men.—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 484.

10. GENERAL SPIRIT OF THE CONFERENCE OF APRIL, 1841:—What added greatly to the happiness we experienced on this interesting occasion, is the fact that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God that the intoxicating beverage, that bane of humanity in these last days, is becoming a stranger in Nauvoo. In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of conference. Such an almost countless multitude of people moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence, and virtue, and order; in short, that they were Saints; and that the God of love, purity and light, was their God, their exemplar and director; and that they were blessed and happy.—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 470.

REVIEW.

1. What was the chief feature at the conference on the 6th of April, 1841? 2. Describe the ceremonies of laying the corner stones of the Temple. 3. What instructions in a general way did the Prophet leave on the subject of laying Temple corner stones? 4. What prediction is there in the Old Testament writings concerning the nature of the mission of Elijah? 5. When was this prediction fulfilled, and relate the circumstances of it? 6. What provision has the Lord made for the application of the Gospel to those who have died without coming to a knowledge of it in this world? 7. Has He made any provision for its extension to those who have once rejected it? 8. What Temples in modern times have been erected? 9. What can you say of the unselfishness of this work? 10. What vacancies in the several quorums were filled at this conference of April, 1841? 11. What was the condition of The Church as reported at this conference, and what can you say of the general spirit of this notable conference?

LESSON IX.

SUNDRY EVENTS.

April, 1841—October, 1841.

EVENTS.

1. Unexpected Arrest of the Prophet.

a. The journey to Quincy and the arrest. *Note 1.*

b. The charges against the Prophet.

Note 2.

c. Was Governor Carlin treacherous?

Note 3.

2. The Trial.

a. The writ of *habeas corpus*. *Note 4.*

b. The Prophet at Monmouth. *Note 5.*

c. Counsel *pro* and *con*—the judge.

Notes 6 and 7.

d. The decision.

Note 8.

3. Sympathies and Prejudices.

a. Attitude of leading men of Illinois toward the Saints. *Note 9.*

b. The muttering of enemies. *Note 10.*

4. Return of Twelve from England.

a. New duties for the Twelve. *Note 11.*

5. Visit of Keokuk to Nauvoo.

Note 12.

REFERENCES.

R. F. of N., ch. xvii.

L. J. S. (C.), ch. iv.

H. J. S. (M. S.), vol. XVIII
pp. 630-2; also 663-5 and 692.

W. H. U., ch. xl.

NOTES.

1. THE ARREST OF THE PROPHET:—Early in the summer of 1841, an event happened which threatened the peace of the inhabitants of Nauvoo. * * * It occurred in this manner: Agreeable to the mission appointed to Hyrum Smith and William Law, in a revelation given January

19th, 1841, these two men started for the Eastern States, and Joseph accompanied them as far as Quincy. * * * Returning to Nauvoo the Prophet stopped at Heberlin's Hotel, on Bear Creek, some twenty-eight miles south of Nauvoo. While here a sheriff's posse, under the direction of Thomas King, sheriff of Adams County, accompanied by an officer from Missouri, arrested him on a requisition from the governor of the State of Missouri. The warrant upon which the arrest was made was the one issued by the authorities of Missouri early in September, 1840; an effort to serve which was made on the fifteenth of that month, but the officers failed in their errand, as the brethren wanted, viz: Joseph Smith, Jr., Sidney Rigdon, Lyman Wight, P. P. Pratt, Caleb Baldwin and A. Brown, were not in Nauvoo.—Rise and Fall of Nauvoo.

2. THE CHARGE AGAINST THE PROPHET:—The charge upon which the Prophet was arrested was the old one gotten out against him in Missouri accusing him of "murder, arson, robbery and burglary." He was arrested on a requisition by the governor of Missouri, upon the governor of Illinois, the plan evidently being to drag him back to Missouri among his old enemies.

3. WAS GOVERNOR CARLIN TREACHEROUS:—After enjoying the hospitality of the governor, Joseph withdrew and had only proceeded a little distance on his homeward journey, when Carlin sent Thomas King, sheriff of Adams County, Thomas Jasper, constable of Quincy, and several others, a posse, with an officer from Missouri to apprehend the Prophet and deliver him up to the emissaries of Boggs. This large party pursued Joseph and on the 5th day of June overtook and arrested him at Heberlin's hotel, Bear Creek, about twenty-eight miles south of Nauvoo. With the formal act of arrest the offence charged against the Prophet was made known, that he was "a fugitive from justice;" but as the fact of his persecution in Missouri was well known to the posse, and as the officers from Missouri did not conceal the vindictive hate with which he viewed his prisoner nor smother his threats, many of the party left in disgust and returned to their homes, declaring that they would have nothing to do with such outrageous proceedings. Their actions had a salutary effect upon the officers who remained. (Life of Joseph Smith (Cannon) p. 350.) * * * * I called on Governor Carlin, at his residence in Quincy. During my visit with the governor, I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the governor of Missouri for my arrest. In a very few hours after I had left the governor's residence, he sent Thomas King, sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri.—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 150.

4. WRIT OF HABEAS CORPUS:—In law, a writ issued by a judge or court requiring the body of a person to be brought before the judge or into the court, specifically, such a writ (entitled in full habeas corpus subjiciendum) requiring the body of a person restrained of liberty to be brought before the judge or into the court, that the lawfulness of the restraint may be investigated and determined. "The right to freedom from restraint without regular legal process, which had always existed at com-

mon law, was affirmed my Magna Charta; but arbitrary imprisonment was practiced by despotic kings and complaint courts till the latter part of the reign of Charles I, and still occasionally till the passage of the habeas corpus act in that of Charles II. The right to writ in special cases can still be suspended by legislative authority, both in Great Britain and United States, in time of war or great public danger.

The privilege of the writ of habeas corpus shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it. (Constitution of United States, Art. 1 p. 9.—The Century Dictionary and Cyclopædia.

5. THE PROPHET AT MONMOUTH:—Tuesday morning, 8th: Arrived at Monmouth and procured breakfast at the tavern; found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain "a sight of the Prophet," expecting to see me in chains. Mr. King (whose health was now partly restored) had considerable difficulty in protecting me from the mob that had gathered there. * * * In the evening, great excitement prevailed, and citizens employed several attorneys to plead against me.—Life of Joseph Smith, Mill. Star, Vol. XVIII, p. 150.

6. COUNSEL PRO AND CON: PRO:—The counsel on behalf of the defence, Messrs. Chas. A. Warren, Sidney H. Little, O. H. Browning, James H. Ralston, Cyrus Walker and Archibald Williams, acted nobly and honorably, and stood up in defence of the persecuted in a manner worthy of high-minded and honorable gentlemen. Some had even been told that if they engaged on the side of the defence, they need never look to the citizens of that county for any political favors. But they were not to be overawed by the popular clamor, or be deterred from any act of public duty by any insinuations or threats whatever, and stated that if they had not before determined to take a part in the defence they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well, without exception: and strongly urged the legality of the court examining testimony to prove that the whole proceedings, on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery and corruption. * * * * * While lawyer O. H. Browning was answering the monstrous and ridiculous argument urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial; he stated that the circumstances of our having been driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children, barefooted and homeless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial was adding insult to injury, and then said: "Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who have traveled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene

of horror, sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, where none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen."—Life of Joseph Smith, Mill. Star, Vol. XVIII, p. 551.

7. CON:—All the lawyers on the opposite side, excepting two, viz: Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of Messrs. Knowlton and Jennings was to excite the public mind still more on the subject, and inflame the passions of the people against me and my religion.—Life of Joseph Smith, Mill. Star, Vol. XVIII, p. 151.

8. THE DECISION:—Thursday morning, 10th: The court was opened about 8 o'clock, when Judge Douglass delivered his opinion on the case. He said: "That the writ being once returned to the executive by the sheriff of Hancock County was dead, and stood in the same relationship as any other writ which might issue from the circuit court, and consequently, the defendant could not be held in custody on that writ. The other point, whether evidence in the case was admissible or not, he would not at that time decide, as it involved great and important consideration relative to the future conduct of the different States. There being no precedent, as far as they had access to authorities to guide them; but he would endeavor to examine the subject, and avail himself of all the authorities which could be obtained on the subject, before he would decide that point. But on the other, the defendant must be liberated.—Life of Joseph Smith, Mill. Star, Vol. XVIII, p. 552.

9. ATTITUDE OF LEADING MEN OF ILLINOIS TOWARD THE SAINTS:—From the moment they [the Mormons] crossed the river from Missouri into Illinois their position as men and members of the commonwealth was changed. In one State they were regarded as fanatics, dangerous to the government and to the people, having associated assassins to do their bidding, and holding to a doctrine of divine inheritance with regard to all that country; in the other they were esteemed as hard-working and thrifty American citizens, whose votes, to the party in power, were worth as much as those of the Baptist or the Methodist. Such was their past and present status in the community. They were now treated, politically and socially, with consideration, especially by politicians. Thomas Carlin, governor of Illinois, was their friend, and granted them all the privileges they asked; Robert Lucas, governor of Iowa, was their friend and promised them all the protection due to every citizen of the United States, of whatsoever religion, creed, superstition, fanaticism, craze, or what ever people might choose to call it.—Bancroft's History of Utah, Vol. XXVI, p. 154.

10. MUTTERINGS OF ENEMIES:—But the good will of the Saints was not very generally reciprocated by the people of Illinois, and there were, even at that early date, envyings and bitterness manifested by those who were jealous of the prosperity and increasing power of the Saints in Nauvoo and vicinity. The same spirit existed to some extent in Iowa as will be

seen by the following occurrence: General Swazey, in command of the militia of Iowa Territory, invited Joseph Smith and Hyrum Smith and General Bennett to attend the parade of the militia of that Territory at Montrose. The invitation was accepted and General Swazey received his visitors courteously, and so did the militia. But during a recess in the exercises, taken at noon, a Mr. D. W. Kilburn tried to create a disturbance by circulating the following note among the troops: "Citizens of Iowa—The laws of Iowa do not require you to muster or be reviewed by Joe Smith or General Bennett, and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself, will at once leave the ranks." * * * Kilburn's effort, however, to create a disturbance was not successful, though the papers of the State commented upon it, and some began to whisper that it was Joseph's ambition to build up a military church and extend his faith, Mohammed-like, by the sword.—Rise and Fall of Nauvoo.

12. VISIT OF KEOKUK TO NAUVOO:—On the 12th day of this month, July, Nauvoo was visited by a band of Sac and Fox Indians under Chief Keokuk and Kiskukosh and Appenose. The party consisted of about one hundred chiefs and braves with their families, and they had come to Nauvoo to see the Prophet. At the landing they were met by Joseph and Hyrum and escorted to the meeting ground in the grove, where the Prophet proceeded to address them upon their origin and the promises of God concerning them. His remarks were interpreted to them and gave them great delight. Then he advised them to cease killing each other and warring with other tribes, and besought them to keep peace with the whites. In reply to this, Keokuk said he had a Book of Mormon which the Prophet had given him years before. Said he to Joseph: "I believe you are a great and good man. I look rough, but I also am a son of the Great Spirit. I have heard your advice; we intend to quit fighting, and follow the good advice you have given us."—Life of Joseph Smith (Cannon) p. 353.

* * * The Indian chief, Keokuk, was accompanied by Kiskukosh, Appenose and about one hundred chiefs and braves of the Sac and Fox tribes, together with their families. They were brought over from the Iowa side on the ferry and two large flat boats. The band and a detachment of the Legion met them at the landing, but as soon as Keokuk failed to recognize Joseph among those who had come to bid him welcome, he refused to land or allow any of his party to go ashore until Joseph made his appearance. The arrangement had been made for the band and the detachment of the Legion to lead the dusky visitors to the grove, where the Saints held their meetings, and there Joseph would have joined them. But Keokuk seemed to have his own ideas in relation to the etiquette that was to be observed at his reception, and waited until Joseph met him at the landing and bade him welcome to Nauvoo.—Rise and Fall of Nauvoo.

11. RETURN OF THE TWELVE:—In the month of July, 1841, the Apostles began to return to Nauvoo from their missions to Europe, and their coming was a great comfort to the Prophet in his hour of affliction. At a special conference which was held at Nauvoo on the 16th of August, 1841, shortly after the return of the Twelve, Joseph stated to the people there assembled that the time had come when the Apostles must stand in

their places next to the First Presidency. They had been faithful and had borne the burden in the heat of the day, giving the Gospel triumph in the nations of the earth, and it was right that they should now remain at home and perform duty in Zion.—*Life of Joseph Smith* (Cannon) p. 356.

President Joseph Smith, soon after the Twelve returned, said that the time had come when the Twelve should be called upon to stand in their places next to the First Presidency, and attend to the settling of emigrants and the business of The Church at the Stakes, and assist to bear off the kingdom victorious to the nations. And as they had been faithful, and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating.—*Life of Joseph Smith*, Mill. Star, Vol. XVIII, p. 630.

REVIEW.

1. What event transpired in the summer of 1841, which showed that the Prophet's enemies had renewed their activities? 2. What were the charges brought against the Prophet at the time of his arrest? 3. Is there any indication that Governor Carlin was treacherous in his dealings in this matter? 4. What is the nature of a writ of habeas corpus? 5. In what way does it guard the liberties of the people? 6. In what spirit was the Prophet treated at Monmoth? 7. What was the general course manifested by counsel for the defense? 8. To what circumstance did O. H. Browning in his plea for the Prophet touchingly refer? 9. What was the general spirit of the prosecution and of the court? 10. What was the attitude of leading men about this time towards the Saints, and what was the possible motive for their fair treatment? 11. What evidences about this time began to be manifested of approaching troubles? 12. What event with which the Twelve were connected occurred during the summer of 1841? 13. What new duties did the Prophet lay upon the Twelve on their return? 14. Relate the circumstance of Keokuk's visit to Nauvoo during the summer of 1841. 15. What bond of sympathy exists between the Latter-day Saints and the remnants of the land, the Lamanites? 16. What are the chief promises made to the Lamanites in the Book of Mormon?

LESSON X.

SUNDRY EVENTS.

1841—1842.

EVENTS.

1. The Conference of October, 1841.

- a.* Great doctrines taught by the Prophet. *Note 1.*
- b.* Baptism for the dead. *Notes 2 and 3.*
- c.* Report of the Trustee-in-Trust. *Note 4.*
- d.* Spirit of the Conference and condition of The Church. *Note 5.*

2. Slanders Denied.

- a.* Conditions in Northern Illinois. *Notes 6 and 7.*
- b.* Joseph's denial of slanders. *Note 8.*
- c.* Hyrum's denial. *Note 9.*
- d.* Denial by the Twelve. *Note 10.*

3. Book of Mormon Revised. *Note 11.*

4. Statement of the history and doctrine of The Church—The Wentworth Letter *Note 12.*

5. The Book of Abraham.

- a.* What it is. *Note 13.*
- b.* How it came into the Prophet's possession. *Note 14.*
- c.* In what esteem it is held by The Church.

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NOTES.

1. SUNDRY DOCTRINES TAUGHT BY THE PROPHET, OCT. CONFERENCE, 1841:—The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, and not men that saved them; but men by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kindred into the kingdom of God.

* * *

He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit visiting and ministering to disembodied spirits.

* * *

Jesus Christ became a ministering spirit (while his body was lying in the sepulchre), to the spirits in prison; to fulfill an important part in his mission, without which he could not have perfected his work, or entered into his rest. After his resurrection he appeared as an angel to his disciples, etc.

* * *

Translated bodies cannot enter into rest until they have undergone a change equivalent to death.

* * *

Translated bodies are designed for future missions.

* * *

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body.

* * *

Jesus Christ went in body after his resurrection, to minister to translated or resurrected person.

* * *

The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer, and obtain divine teaching.

* * *

It is no more incredible that God should save the dead, than that he should raise the dead.

* * *

There is never a time when the spirit is too old to approach God.

* * *

All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come.—Life of Joseph Smith, Mill. Star, Vol. XVIII, p. 694.

2. BAPTISM FOR THE DEAD:—The principal subject brought before the people at this conference was the redemption of the dead, and

building the temple. This matter appeared to impress itself upon the mind of Joseph the Prophet with great force, and nothing apparently gave him more delight than to explain its importance to the Saints. Up to this time many baptisms for the dead had been performed in the river, but it was now announced that no more baptisms for the dead should be attended to, until it could be done in the font of the Lord's house, for thus had the Lord commanded. The Saints, however, were not long denied the privilege of performing this work of baptisms for their dead, as on the eighth of November, following the conference, a baptismal font had been completed and dedicated in the basement of the temple.—*Rise and Fall of Nauvoo*,

3. THE PROPHET ON SALVATION FOR THE DEAD:—There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies and is buried, having never heard the Gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash to pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart be brought out, and their priests left in the midst of their corruption.—*Life of Jos. Smith, Mill. Star*, Vol. XVIII, p. 694.

4. REPORT OF THE TRUSTEE IN TRUST—THE POSSESSIONS OF THE PROPHET:—President Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the Church, the agency of which had been committed to him at a General Conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the condition of the lands and other property of the Church. * * * When brother Joseph stated to the General Conference the amount and situation of the property of the Church, of which he was Trustee in Trust by the united voice of the Church, he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you; his old Charley (horse) given him in Kirtland, two pet deer, two old turkeys and four young ones, the old cow, given him by a brother in Missouri, his old Major (dog), his wife, children and a little household furniture; and this is the amount of the great possessions of that man, whom God has called to lead His people in these last days, this is the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious law suits, and every kind

of contumely and contempt ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury, which he had plundered from the spoils of those for whom he had toiled and suffered.—History of Joseph Smith, Mill. Star, Vol. XVIII, Pages 695 and 728.

5. SPIRIT OF THE CONFERENCE—CONDITION OF THE CHURCH:—The conference had begun under discouraging circumstances. The weather was impropitious, and there was some ill health. But before its conclusion a vast number of Saints and visitors from abroad had gathered, and at the last day when the weather became more favorable the congregation was a multitude. There was much occasion at this conference for congratulation. The work was prospering at home and abroad. Unanimity prevailed among the Saints in the Stakes of Zion; and the missionary Elders were constantly sending up reports of their success among the honest-in-heart.—Life of Joseph Smith, (Cannon), page 360.

6. INJURY WROUGHT UPON THE CHURCH BY WICKED MEN:—More to be despised than the camp follower is that man who will attach himself to a religious community with a view of profiting in schemes of villainy; and when discovered in crime throws the responsibility of his evil-doing upon the leaders of the community, claiming that his crimes have been taught to him as part of his religion. Such men are wholesale character assassins, for by their deeds virtuous communities are brought into disrepute, and reproach is cast upon their religion. Some such characters had attached themselves to the Saints in Nauvoo and vicinity, and gave a coloring to the charges that were made against the Church, to the effect that the leaders thereof sanctioned stealing, so long as it was practiced on the Gentiles—those not belonging to the Church. Such were the rumors given out by some members of the Church engaged in this infamous business. On the eighteenth of November, a nest of such vipers was uncovered at Ramus, near Nauvoo; and they were promptly excommunicated from the Church by the Apostles, who were holding a conference at the place on the date above mentioned. * * * * About this time, too, there was a gang of robbers operating up and down the Mississippi river from which the Saints suffered, as many of their horses and cattle were stolen; but more serious injury rose from the fact that the acts of these robbers were attributed to the Saints, and did much to prejudice the minds of the public against them.—Rise and Fall of Nauvoo.

7. SLANDERS AGAINST THE CHURCH REFUTED:—The falsehoods concerning the Saints bore evil fruits. Bad men gathered in Hancock and Lee counties and made depredations upon the property of the Saints and other citizens alike. The thefts perpetrated upon other citizens were attributed to the followers of the Prophet; and the thieves themselves circulated the report secretly that these evil deeds were committed under the direction of Joseph and Hyrum. So industriously were these bad reports scattered and so generally were they believed that in November, 1841, the Prophet and Hyrum gave out to the world their innocence of these deeds, stating that they did not sanction any evil practice in any person whatever, and they warned all people of Nauvoo and the surrounding country against being made the dupes of thieves, plunderers and falsifiers. They declared that the Church would purge itself of all

persons connected with any such crime.—Life of Joseph Smith, (Cannon), page 361.

8. THE PROPHET'S DENUNCIATION OF SLANDERERS:—In the public declaration to which Joseph appended his affidavit the Prophet said: "It has been proclaimed upon the housetops and in the secret chamber, in the public walks and private circles throughout the length and breadth of this vast continent, that stealing by the Latter-day Saints has received my approval; nay that I have taught them the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations; they are devils and not Saints, totally unfit for the society of Christians or men. It is true that some professing to be Latter-day Saints have taught such vile heresies, but all are not Israel that are of Israel, and I want it distinctly understood in all coming time, that the Church over which I have the honor of presiding, will ever set its brows like brass, and its face like steel, against all such abominable acts of villiany and crime."—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 791.

9. HYRUM SMITH'S DENIAL OF SLANDERS:—Hyrum in his affidavit says: "I hereby disavow any sanction or approbation by me of the crime of theft, or any other evil practiced in any person or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested; neither are such doings sanctioned or approbated by the First Presidency or any other person in authority or good standing in the Church, but such acts are altogether in violation of the rules, order and regulations of the Church, contrary to the teachings given in said Church, and the laws of both God and man."—History of Joseph Smith, Mill. Star, Vol. XVIII, p. 790.

10. THE TWELVE'S DENIAL OF FALSE CHARGES:—Nor were the Twelve less forcible in denouncing this iniquity. In an epistle printed at the same time with the above they said: "We know not how to express our abhorrence of such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness and truth, and will damn all connected with it. * * * * We further call upon the Church to bring all such characters before the authorities, that they may be tried and dealt with according to the law of God and delivered up to the laws of the land."

11. THE BOOK OF MORMON REVISED:—About this time, viz. January, 1842, the Prophet Joseph began the revision of the Book of Mormon. The reason for the revision he, himself sets forth in the following entry in his history under date of Saturday, Jan. 15th: I commenced reading the Book of Mormon, at page 54, American stereotype edition (the previous pages having been corrected), for the purpose of correcting the stereotype plates of some errors which escaped notice in the first edition.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 22.

12. THE PROPHET'S STATEMENT OF THE HISTORY AND DOCTRINE OF THE CHURCH:—John Wentworth, proprietor of the Chicago Democrat, wrote to the Prophet early in 1842, asking for a sketch of the Church and its founder, stating that he desired the data for a Mr. Barstow

who was writing the history of New Hampshire. Joseph very willingly complied with his request and gave a succinct history of the founding of the Church, its progress and persecution; with a statement of the faith of the Latter-day Saints.—Life of Joseph Smith, (Cannon), page 364.

13. THE BOOK OF ABRAHAM:—The Prophet about this time prepared for publication his translation of the Book of Abraham from Egyptian papyrus, and which in its importance as a record of the ancient Saints, brought to light in this age, stands second only to the Book of Mormon.—Rise and Fall of Nauvoo.

* * * During 1842 Joseph gave many instructions of precious truth through that periodical, (Times and Seasons), to the Saints and published with engravings by Elder Reuben Hedlock, his translation of the Book of Abraham.—Life of Joseph Smith (Cannon), p. 371.

14. HOW THE PROPHET CAME INTO THE POSSESSION OF THE BOOK OF ABRAHAM:—We deem it advisable to say a few words with regard to the manner in which the Book of Abraham fell into the possession of our martyred Prophet. The account he gives in his history of this incident, is to be found under date of December 30, 1835, (Vol XV, Mill. Star,) from which we condense: He states that the records from which the Book of Abraham was translated were found in one of the catacombs, near the city of Thebes, in Egypt, in the year 1831, by a French traveler named Antonio Sebolo, who had received permission from Mehemet Ali, the then ruler of Egypt, to open it. After vast labor, an entrance was effected on the 7th of July, 1831, and several hundred mummies discovered therein, in various stages of decomposition. Mr. Sebolo obtained eleven of the best preserved mummies and started with them for Paris, capital of France. On the way he was taken sick, and after an illness of ten days, died at Triest. In his will he left these valuable remains of ancient Egyptian art to his nephew, Mr. M. H. Chandler, and after various vicissitudes, they came into this latter gentleman's possession in April, 1833. He proceeded to make a living by their exhibition, and traveled about the country for that purpose, reaching Kirtland, July 3rd, 1835. In the meantime he had opened the coffins and found, "that in connection with two of the bodies was something rolled up in the same kind of linen saturated with the same bitumen, which when examined, proved to be two rolls of papyrus. "Two or three other small pieces of papyrus, with astronomical calculations, epigraphs, etc., were found with others of the mummies." In Joseph's history is the following account of Mr. C.'s visit to Kirtland: "On the 3rd of July, 1835, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. Soon after this some of the Saints in Kirtland purchased the mummies and the papyrus, and I, with W. W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc., a more full account of which will appear in their place as I proceed to examine—and unfold them. Truly we can say the Lord is beginning to reveal the abundance of peace and truth."—Book of Abraham, (edited by Reynolds.)

REVIEW.

1. Enumerate the sundry doctrines taught by the Prophet at the October Conference of 1841. 2. What was the principal doctrine taught at that conference, and why is it that that subject should so impress itself on the mind of the Prophet? 3. What was the condition of the Church, according to the report of the Prophet as Trustee-in-trust? 4. What was the Prophet's own financial condition about this time? 5. What slanders concerning the Church were rife in northern Illinois about this time, and what measures were taken by the chief authorities to counteract their influence? 6. What notable event with reference to the Book of Mormon occurred about this time? 7. How do you account for the revision of the first edition of the Book of Mormon being necessary? 8. What notable historical letter did the Prophet write about this time, and what is its value as a historical document? 9. About what time in the world's history did Abraham live? 10. What evidence have we, aside from the Bible, that Abraham was a learned man and possessed of great influence? 11. At what time and under what circumstances did the Book of Abraham come into the possession of the Prophet? 12. What are the principle subjects mentioned in the Book of Abraham?

LESSON XI.

EVENTS IN THE WINTER AND SPRING OF 1842.

EVENTS.

1. The Female Relief Society.

- a. Organization.
- b. Purpose of the Society.

Notes 1 and 2.

2. State of Nauvoo's Development, 1842.

Notes 3 and 4.

3. Leading Elders and the Bankrupt Law.

Notes 5 and 6.

4. Treachery of John C. Bennett.

- a. Military display, May 7th, 1842.

Note 7.

- b. Suspicions of treachery. *Note 8.*

- c. Bennett's corruption. *Note 9.*

- d. Bennett exonerates the Prophet.

Note 10.

- e. Action of the First Presidency and the Twelve in Bennett's case.

Note 11.

- f. Action of Nauvoo Freemasons.

Note 12.

- g. Character of Bennett. *Note 13.*

- h. Bennett's fate. *Note 14.*

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H. J. S. (M. S.), vol. XIX, p.
485.

NOTES.

1. THE RELIEF SOCIETY:—The organization of the Female Relief Society was begun on the 17th of March, 1842, and completed on the 24th of the same month. On the day the organization was completed the

Prophet said of it: I attended by request the Female Relief Society, whose object is the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes. Its organization was completed this day. Mrs. Emma Smith takes the Presidential chair; Mrs. Elizabeth Ann Whitney and Mrs. Sarah M. Cleveland are her counselors; Miss Elvira Cole is treasurersess, and our well known and talented poetess Miss Eliza R. Snow, Secretary. There was a very numerous attendance at the organization of the society, and also at their subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan, and make the widow's breast to rejoice.—History of Joseph Smith, Mill. Star, Vol. XIX, page 230.

2. THE PROPHET'S VIEW OF THE WOMEN OF THE CHURCH:—Our women have always been signalized for their acts of kindness and benevolence; but the cruel usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecutions, when the bread has been torn from their helpless offspring by their cruel oppressors, they have always been ready to open their doors to the weary traveler, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts, the condition of the suffering poor, of the stranger and the fatherless will be ameliorated.—Mill. Star, Vol. XIX, page 231.

3. GROWTH OF NAUVOO:—Meantime Nauvoo had been rapidly building up. The Temple and Nauvoo House were being pushed ahead with considerable vigor, and many neat cottage homes had taken the place of the rude temporary cabins that had been constructed to shelter the people until their industry could win better homes. The population in the spring of 1842 was between eight and ten thousand, and the stream of emigration from the British mission by that time had commenced to flow in. The new citizen assisted in no small degree to increase the prosperity of this central gathering place of the Saints.—Rise and Fall of Nauvoo. * * * Describing Nauvoo at this period, Linford remarks: "Before the close of 1842 a vast improvement had taken place. The city, which then extended 3 or 4 miles on the river, and about the same distance back, had been regularly laid off into blocks, containing 4 lots of 11 by 12 rods each, between 700 and 800 houses had been erected, and the population numbered about 15,000. Two steam mills and two printing presses existed, and buildings for various manufacturers were rapidly going up. In the meantime the temple and Nauvoo House were progressing. (Route from Liverpool to C. S. L. Valley.)

4. CONDITION AT NAUVOO IN THE SPRING OF 1842:—Mr. Editor—

Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass without expressing the agreeable disappointment that awaited me there. I had supposed from what I had previously heard, that I should witness an impoverished, ignorant and bigoted population, completely priest-ridden, and tyrannized over by Joseph Smith, the great Prophet of these people. On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be employed in some business or occupation. I saw no idlers, no intemperance, no noise, no riot—all appeared to be contented with no desire to trouble themselves with anything except their own affairs. * * * The incorporated limits of Nauvoo contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House, now building, will probably, in beauty and design, extent and durability, excell any public building in the State, and will both be enclosed before winter. From all I saw and heard, I am led to believe that before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people, who have no disposition, but to live peaceably under the laws of the country, and to worship God under their own vine and fig-tree.—[Adams County Observer].—History of Joseph Smith, Mill. Star, Vol. XIX, p. 229.

5. **BANKRUPT:**—An insolvent person whose property is administered for, and distributed among his creditors in accordance with the provisions of a system of laws called bankrupt, bankruptcy, or insolvent laws. In modern law any person who upon his own petition or that of his creditors is adjudged insolvent by a bankruptcy court. His estates may be administered by an assignee or trustee, under the direction of the court, for the benefit of the creditors.—(Century Dictionary and Cyclopaedia.)

6. **CONDITIONS UNDER WHICH THE BRETHREN TOOK ADVANTAGE OF THE BANKRUPT LAW:**—The Church had passed through a long period of disaster. Time and again the early members of the Church had been driven away from their homes, and while their faith in their religion remained unshaken, these frequent drivings and mobbings stripped them of their property and of course ruined their financial schemes; and though their prospects at Nauvoo began to brighten, the people were constantly plagued by the presentation of old claims upon them, their creditors making small or no allowance for the disasters which had overtaken them. This was a constant draught upon their resources and a great hindrance to the growth of Nauvoo. Finally, as a means of protection against unreasonable, importunate creditors, a number of the leading brethren, among them the Prophet Joseph, took advantage of the Bankrupt Law. Under this law anyone owing a certain amount more than he was able to pay, made out a schedule of his property and likewise of his debts, and placed both in the hands of an assignee, who paid his creditors whatever percentage of his debts his property amounted to, and the assignor could start again without being compelled to pay any of the old

claims held against him previous to his declared insolvency. In whatever light the action of the brethren may appear at first sight, an examination into all the circumstances will reveal the fact that as a measure of self-protection it became absolutely necessary. They were financially down, and before they could rise to their feet, inexorable creditors were upon them to take away their substance. If it is possible for an individual or a company to be justified in taking advantage of the bankrupt law, then the Mormon leaders were. There was no effort on the part of those who took advantage of the bankrupt law, to defraud their creditors. To parties with whom Joseph had contracted for lands, he wrote that he still considered his contracts with them as good; and in the case of the Hotchkiss purchase he proposed to renew the contract; but this step placed the brethren beyond the power of their unjust creditors, and necessity compelled the action.—Rise and Fall of Nauvoo.

7. THE MILITARY DISPLAY ON MAY 7TH:—As early as January, 1842, Joseph, as Lieutenant-General of the Legion, issued orders for a general military parade and review of the Legion to take place on the seventh of May following. A subsequent order, issued in April, making out the programme for the day's exercises, contained the following clause: "At three o'clock p. m., the cohorts will separate and form in line of battle, the brigadiers assume their respective commands, and General Law's command (cavalry) will make a descent upon that of General Rich's [cohort C. infantry] in order of sham battle."—Rise and Fall of Nauvoo.

8. SUSPECTED TREACHERY OF BENNETT:—On the morning of the day appointed for the drill and review two thousand troops were in the field; and an immense concourse of spectators, both of Saints and strangers. Such was the interest taken in the movements of the people of Nauvoo, that a number of the prominent men of the State within easy reach of the city of the Saints attended review. Judge Stephen A. Douglass adjourned the circuit court, then in session at the county seat, Carthage, in order to attend. * * * It was a glorious day, passing off without drunkenness or noise or disorder, and even the strangers expressed themselves as highly satisfied with what they had witnessed. * * * When the respective cohorts were drawn up in line of battle, facing each other, Major-General John C. Bennett rode up to General Smith and asked him to lead the charge of the first cohort, but Joseph declined. He next asked him to take a position in the rear of the cavalry without his staff during the engagement, but against this Captain A. P. Rockwood, the commander of Joseph's life guard, objected, and Joseph with his staff chose his own position. Of this incident Joseph remarks: "If General Bennett's true feeling towards me are not made manifest to the world in a very short time, then it may be possible that the gentle breathings of that spirit which whispered to me on parade that there was mischief in that sham battle, were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment, why did you request me to command one of the cohorts, and also to take my position without my staff during the sham battle on the seventh of May, 1842, where my life might have been forfeited and no man have known who did the deed?"

9. WICKEDNESS OF JOHN C. BENNETT:—Bennett was lustful in

his nature, though he had brought that disposition into subjection or at least concealment for a little time after his arrival at Nauvoo. But he soon gave way to the whisper of the tempter. And to make his purpose successful, and to enloak himself with protection, he taught secretly to men and women that the Prophet countenanced sin between the sexes. Bennett's prominence, and the intimacy that he represented as existing between the Prophet and himself, deceived a few, and he found some followers in the city of Nauvoo. Men and women professing to accept his teachings as having emanated from the Prophet, gave themselves up to profligacy. They excused themselves to their own souls and their fellow beings by the pretense that the Prophet of God justified these immoralities. Bennett's converts were few, and these were only among the ignorant or depraved, for everyone who himself was pure in soul and blessed with reasonable intelligence knew that nothing was more abhorrent to the Prophet than sexual impurity. Joseph's teachings upon this point were emphatic and frequent. He regarded and taught that virtue in man or woman was dearer than life, and that adultery was a sin second only to the shedding of innocent blood.—Life of Joseph Smith, (Cannon,) page 373.

10. THE PROPHET EXONERATED BY BENNETT:—State of Illinois, City of Nauvoo. Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith, that he was never taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was under any circumstances, justifiable, and that I never knew him to teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me this 17th day of May, A. D. 1842. D. H. Wells.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 438.

11. ACTION OF THE FIRST PRESIDENCY AND TWELVE IN BENNETT CASE:—Wednesday, 25th, [May, 1842]. Notice was this day given to John C. Bennett, that the First Presidency and Twelve and Bishops had withdrawn fellowship from him, and were about to publish him in the papers, but on his humbling himself, and begging we would spare him from the paper, for his mother's sake, the notice was withdrawn from the paper.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 441.

12. ACTION OF MASONS AGAINST BENNETT:—Thursday, June 16th, 1842. The following notice was published by the Nauvoo Lodge:—Notice to all whom it may concern, greeting:—Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled mason, we therefore publish to all the masonic world the above facts, that he, the said Bennett, may not impose

himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above. George Miller, master of Nauvoo Lodge under dispensation.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 485.

13. CHARACTER OF JOHN C. BENNETT:—When a man thrusts in your face three-score certificates of his good character, each signed by from one to a dozen persons, you may know that he is a very great rascal. Nor are we disappointed here. This author is a charlatan, pure and simple. Such was he when he joined the Mormons, and before and after. We may credit him fully when he says, "I never believed in them or their doctrines;" although in a letter to Dr. Dyer, dated Nauvoo, Jan. 20, 1842, he declares: "My heart is filled with indignation and my blood boils within me when I contemplate the vast injustice and cruelty which Missouri has meted out to the great philanthropist and devout Christian General Joseph Smith, and his honest and faithful adherents." When, however, he affects patriotism and devotion to the welfare of his fellow-men, pretending to have joined the society in order to frustrate a daring and colossal scheme of rebellion and usurpation throughout the north-western states, . . . "A despotic military and religious empire the head of which, as emperor and pope was to be Joseph Smith," we know that the writer is well aware that it is all nonsense. Nor do we believe that he was induced to print his book 'by a desire to expose the enormous iniquities which have been perpetrated by one of the grossest and most infamous impostors that ever appeared upon the face of the earth.' We have heard and are still hearing so much of that kind of talk from some of the worst men in the community that it is becoming somewhat stale, and if the general really does not know better than this why he wrote his book, perhaps he will excuse me for telling him that it was, first, for notoriety; second, for money; and third, in order to make people think him a better and greater man than he is. When a man's ambition is pitched so low, it is a pity that he should not have the gratification of success. Bravely, then, the general proceeded to offer himself on the altar of his country, 'to overthrow the impostor and expose his iniquity,' by 'professing himself a convert to his doctrines;' for 'the fruition of his hopeful project would, of course, have been preceded by plunder, devastation, and bloodshed, and by all the countless horrors which invariably accompany civil war.' We are still more impressed when we read: 'I was quite aware of the danger I ran—that of being kicked out of some back door—but none of these things deterred me.' Without wasting more time and space upon the man, we are all well enough prepared to place a proper estimate upon his statements, particularly when we take into account, that in May of the very year in which his book was published, he went before Alderman Wells and made affidavit, that Joseph Smith was an honest, virtuous, sincere, high-minded and patriotic man. He says himself that he solemnly swore to be true to the Mormons and not reveal their secrets, and now in breaking that oath he has the audacity to ask us to regard him as an honest and truthful man! In some measure, at least, the statements of such men as this, taken up by the press and people, and reiterated

throughout the land, have given the Latter-day Saints a worse name than they deserve.—History of Utah (Bancroft) p. 151.

14. DESCRIPTION OF BENNETT—REFLECTIONS:—The only description we have seen of Doctor Bennett is given in the Essex County Washingtonian, published in Salem, Massachusetts, and that is contained in the issue of the fifteenth of September, 1842. According to that description he was a man of five feet nine inches high, well formed, black hair sprinkled with gray, dark complexion, a rather thin face, and black restless eyes. The fall of Doctor Bennett added another evidence to the fact that neither natural or acquired attainments, however brilliant they may be, can secure one in a standing in The Church of Jesus Christ of Latter-day Saints, when not accompanied with righteousness of life. Moreover, experience has proven that to brilliancy of intellect highly cultivated, may be added inspired dreams, visions, the revelations of God, and the visitations of angels—and even then, if the daily life and conversation runs not hand in hand with righteousness, these things we speak of will furnish at best but an insecure foundation on which to stand.—Rise and Fall of Nauvoo.

14. THE FATE OF BENNETT:—In June Bennett withdrew from Nauvoo and circulated lying publications against the truth and the Prophet and endeavored to incite a mob to march up against Nauvoo. The hideous character of this man is fully shown by one circumstance: Shortly after the Saints settled in Nauvoo he began to publish a series of letters over the nom de plume of "Joab, General in Israel" in which he recounted many of the atrocities of the Missouri persecutions. His articles breathed a spirit of resentment against the mobocrats and their official supporters, but these views belonged to Bennett personally and were not shared by any one else. When he fled from Nauvoo after the exposure of his evil deeds, he called attention, through the public prints to the sanguinary utterances of his own letters, attributing them to the Saints and attempting by their sentiments to show that Joseph and his people were disposed to violence. Such an act of duplicity is almost unparalleled. Bennett published a book filled with dark falsehoods about the Prophet and the Saints. It created a momentary excitement; but its author was despised by everybody and soon sank into obscurity and distress. He lived some years in agony, being wretched in mind and body and died in poverty and distress.—Life of Joseph Smith, (Cannon,) p. 377.

REVIEW.

1. What auxiliary organization was established in the winter of 1842? 2. What can you say of the state of development in Nauvoo in the spring of 1842? 3. What circumstances relating to finance seemed to be necessary on the part of leading brethren about this time? 4. What was the justification of taking the bankruptcy law? 5. What circumstances developed the fact that John C. Bennett was planning the destruction of Joseph.

Smith? 6. What characteristic was John C. Bennett developing? 7. What were Bennett's antecedents before joining The Church? 8. What action did he take to exonerate the Prophet from the charges of corruption? 9. What action did the First Presidency and the Twelve take respecting Bennett? 10. How do you account for such characters as Judas, Bennett and others becoming connected with the work of God? 11. What was Bennett's fate?

LESSON XII.

ATTEMPTED ASSASSINATION OF EX-GOVERNOR BOGGS.

1842.

EVENTS.

1. Assassination.

Note 1.

a. The attempt on ex-Governor Boggs.

Note 2.

b. Accusation of the Prophet as accessory before the fact.

Note 3.

c. The Prophet's denial.

Note 4.

2. The Requisition upon the Executive of Illinois.

Note 5.

a. The affidavit of Boggs—the charge.

Note 6.

b. The action of the Governor of Missouri.

Note 7.

c. Action of Illinois Governor.

Note 8.

3. The Prophet in Seclusion.

Note 9.

a. The Prophet's activity in seclusion.

Note 10.

b. Insight into the Prophet's character.

Note 11.

c. Threats of mob violence.

Note 12.

d. Special mission to defend the Prophet's reputation.

Note 13.

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R. F. of N., ch. xxi.

L. J. S. (C.), ch. liv.

H. J. S. (M. S.), vol. XIX pp. 692 *et seq.*

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R. F. of N., ch. xxii.

NOTES.

1. ASSASSINATION:—The act of assassinating; the act, especially of a hired emissary, of killing or murdering by surprise or secret assault; murder by treacherous violence.—(Century Dictionary, N. Y.) Such was the abhorrence in which assassination was held in olden as well as in modern

times that in the former he lost the right of sanctuary and all other ecclesiastical immunity, and was subjected to excommunication, and by letter of the law, to confiscation of goods or even to deprivation of personal rights, including that of security of life: these penalties could be imposed even when the attempted assassination fell short of its effect. The law was first made against those employing infidels to murder Christians, but almost immediately and a fortiori extended to Christians as against any person, whether Christian or not, who was allowed to live in the State. The peculiar malice of the crime was placed in its being secret murder for hire. (See Century Dictionary and Cyclopaedia.)

3. ATTEMPTED ASSASSINATION OF EX-GOVERNOR BOGGS:—On the sixth of May, 1842, an attempt was made to assassinate ex-Governor Boggs, and for a time it was supposed the attempt had been successful. Under that impression the following article appeared in an Illinois paper:

"Lilburn W. Boggs, late Governor of Missouri, was assassinated at his residence in Independence, Missouri, by an unknown hand, on the 6th inst. He was sitting in a room by himself when some person discharged a pistol loaded with buckshot, through an adjoining window, three of the shots took effect in his head, one of which penetrated the brain. His son, a boy hearing the report of a pistol, ran into the room in which his father was seated, and found him in a helpless situation, upon which he gave the alarm. Foot-prints were found beneath the window, and the pistol which gave the fatal shot. The Governor was alive on the seventh, but no hopes are entertained of his recovery. A man was suspected and is probably arrested before this. There are several rumors in circulation in regard to the horrid affair; one of which throws the crime upon the Mormons, from the fact, we suppose, that Mr. Boggs was Governor at the time, and in no small degree instrumental in driving them from the State. Smith, too, the Mormon Prophet, as we understand, prophesied, a year or so ago, his death by violent means. Hence there is plenty of foundation for rumor. The citizens of Independence had offered a reward of \$500 for the murderer."—Quincy Whig, May 21st, 1842.

4. THE PROPHET'S DENIAL OF COMPLICITY IN THE AFFAIR:—The Prophet denied having anything to do with the attempted assassination in the following communication to the Editor of the "Whig:"

Mr. Bartlett. Dear Sir:—In your paper (the Quincy Whig) of the 21st instant, you have done me manifest injustice in ascribing to me a prediction of the demise of Lilburn W. Boggs, Esq., ex-Governor of Missouri, by violent hands. Boggs was a candidate for the State Senate, and, I presume, fell by the hands of a political opponent, with "his hands and face yet dripping with the blood of murder;" but he died not through my instrumentality. My hands are clean and my heart pure from the blood of all men. I am tired of the misrepresentation, calumny and detraction, heaped upon me by wicked men; and desire and claim, only those principles guaranteed to all men by the Constitution and laws of the United States, and Illinois. Will you do me the justice to publish this communication, and oblige, your respectfully.

JOSEPH SMITH.

—Wasp. May 22, 1842.

—History of Joseph Smith, Mill. Star, Vol. XIV, p. 439.

5. REQUISITION:—An official request by the Governor of one State upon the Governor of another State for the giving up of a fugitive from law. The process of giving up the person of an offender is known as "interstate extradition." The United States Constitution provides that the executive of any state shall, upon the demand of any other Governor, deliver to him any person charged with treason, felony, or other crime, who has fled from justice and is found in that State. Such demands must be accompanied by proper affidavits of the indictment or by a warrant charging the person with violation of the law.—(*Encyclopædia Britannica*.)

6. THE CHARGE MADE BY BOGGS AGAINST THE PROPHET:—As soon as Boggs recovered sufficiently, he went before Samuel Weston, a justice of the peace at Independence, and one of the characters that some of our readers of "The Missouri Persecutions" will remember as taking part in driving the Saints from their homes in Jackson County—before him, Boggs made affidavit that he had reason to believe, from evidence and information then in his possession, that "Joseph Smith, the Mormon Prophet, was accessory before the fact of intended murder." And therefore applied to Thomas Reynolds, Governor of Missouri, to make a demand on the Governor of Illinois to deliver Joseph Smith up to some person authorized to receive him on behalf of the State of Missouri to be dealt with according to law.

7. THE MISSOURI GOVERNOR'S ACTION AGAINST THE PROPHET:—Governor Reynolds promptly granted the request and made the demand on the Governor of Illinois for the surrender of Joseph to one E. R. Ford, who was appointed the agent of Missouri to receive him. In making the demand, Governor Reynolds said: "Whereas, it appears * * * * * that one Joseph Smith, is a fugitive from justice, charged with being accessory before the fact, to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State, [Missouri] and is represented to the executive department of this State as having fled to the State of Illinois; Now, therefore, I, * * * do by these presents, demand the surrender and delivery of the said Joseph Smith, etc., etc.

We have given this extract verbatim, because in the first place, the affidavit of Boggs, upon the strength of which Governor Reynolds made his demand for the surrender of Joseph Smith, does not claim that he was a fugitive from justice, or that he had fled from the State of Missouri to Illinois; but on the contrary, the affidavit says that he was a "citizen or resident of Illinois," hence the statement of the fact in the affidavit was not sufficient to justify the demand for Joseph Smith to be surrendered to Missouri. A person resident in a State may not be delivered up to the authorities of another State for alleged offenses, unless it is represented that he has fled from the State making the demand for his surrender, to escape from justice. This charge was not made by Boggs in his affidavit, which was Governor Reynolds' only authority for making the demand. But in what Boggs failed, Governor Reynolds made up; and upon his own responsibility, charged in his demand on Illinois that, Joseph Smith was "a fugitive from justice," and had "fled to Illinois." A statement that was at once untrue, and wholly gratuitous on the part of the executive of Missouri, and proves him to be a willing persecutor of the innocent. Secondly, it

was this assumption on the part of Reynolds that did much towards making the demand on Illinois void.—Rise and Fall of Nauvoo.

8. THE ACTION OF THE GOVERNOR OF ILLINOIS:—Governor Carlin, of Illinois, respected the demand of Missouri, and issued a warrant for the arrest of O. P. Rockwell as principal, and Joseph Smith as accessory, before the fact, in an assault with intent to kill, upon ex-Governor Boggs. The papers were placed in the hands of the deputy sheriff of Adams County, who, with two assistants, at once repaired to Nauvoo, and on the 8th of August, 1842, arrested the above named parties. There was no evasion of the officers, but the municipal courts of Nauvoo at once, on the application of the parties arrested, issued a writ of habeas corpus, requiring the officers having the prisoners in charge, to bring them before the tribunal, in order that the legality of the warrant under which they were arrested, might be tested. This the sheriff refused to do, as he claimed that the municipal courts had no jurisdiction in the case, but he left the prisoners in the care of the city marshal, without, however, leaving the original writ upon which alone they could be held; and the deputy sheriff and his assistants returned to Quincy; the prisoners being turned loose to go about their business.—Rise and Fall of Nauvoo.

9. THE PROPHET DECIDES TO AVOID ARREST:—About ten days after their failure to take the Prophet out of Nauvoo, the officers of Missouri and Illinois returned to make a second attempt. In the interim, however, it had been decided by Joseph and his friends, that the best thing for him and Rockwell to do, was to keep out of the way for a season; so the officers were unable to find him or Rockwell on their return. Joseph crossed the river and stayed at his Uncle John's house for a few days, in the settlement called Zarahemla; but on the night of the 11th of August, he met, by appointment, his brother Hyrum, Rockwell, his wife Emma, and several other friends at the south point of the island, that stood in the river midway between Montrose and Nauvoo. It had been rumored that the Governor of Iowa had also issued a warrant for the arrest of Joseph and Rockwell, whereupon it was decided that it would be better for them to remain on the Illinois side of the river.

10. JOSEPH'S ACTIVITY EVEN IN SECLUSION:—Joseph continued to remain in Nauvoo but moved about cautiously, attending to his business. A tide of popular prejudice had set in of such proportions that it seemed that it would overwhelm the Saints. It had been created largely through the misrepresentations of John C. Bennett, and Joseph at once determined to counteract it if possible. He ordered that a special conference be called to meet on the 29th of August, to appoint Elders to go through the State of Illinois and the east to flood the country with the truth in relation to Bennett's character. The conference was called, and in the interim documents and affidavits were prepared that the Elders might be armed with proofs, in relation to the facts respecting Bennett and his misrepresentations. * * * * * From his place of concealment, Joseph directed the movements of the people at Nauvoo, and managed his own business through faithful agents, who met with him occasionally. Emma spent considerable of her time with him, and beguiled the loneliness

of those weary hours of enforced seclusion, that he whose very life is the synonym for intense activity had to endure.

11. GLIMPSE OF THE PROPHET'S CHARACTER AT THIS PERIOD:

—During these days of enforced seclusion one gets a glimpse of the Prophet's private life and character, that in part explains the mystery of his power and influence over his friends and his people: it was his unbounded love for them. Speaking of the meeting of his friends in the night on the island, in the account he gives of it in "The Book of the Law of the Lord," he says:

"How glorious were my feelings when I met that faithful and friendly band on the night of the eleventh [of August], on the island, at the mouth of the slough between Zarahemla and Nauvoo. With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and choice of my heart. Many were the vibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our path and crowned our board. Oh, what a commingling of thoughts filled my mind for the moment! And again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!" * * * * * Of his brother Hyrum on the same occasion he says: "There was brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! and again, we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the Book of the Law of the Lord, for those who come after to look upon, that they may pattern after thy works." * * * * *

* * * * * On the night of the 15th of August, Hyrum Smith and several others came to Joseph's hiding place and informed him that the officers had threatened to bring a great force against the city, and that the Prophet would be safer at a distance. The brethren who brought this message and advice labored under great excitement and fear for Joseph; but he took occasion to calmly reprove them for their agitation, and he advised them to maintain an even and undaunted mind. Their courage was renewed with this exhibition of his fortitude, and they gladly remained with him in serenity and joy, listening to his salutary counsel until two o'clock in the morning.

12. THREATS OF VIOLENCE:—

It was rumored that the officers on leaving Nauvoo, breathed out threats of returning with sufficient force to search every house in the city and vicinity; and Ford, the agent of Missouri, threatened to bring a mob against the Mormons, if necessary, to arrest the Prophet. Hearing these rumors, Joseph exchanged several letters with Wilson Law, who had been recently elected major-general of the Legion, vice John C. Bennett, cashiered, in which he admonished him to have all things in readiness to protect the people in their rights, and not for one moment to submit to the outrages that were threatened.

13. SPECIAL MISSION TO DEFEND THE PROPHET'S REPUTATION:—A special conference was convened on the 29th day of August, 1842, and Hyrum Smith addressed the Saints on the mission that many of them were expected to go upon, viz, to defend the character of the Prophet. At the conclusion of Hyrum's remarks Joseph stepped into the stand, to the great joy of his people, many of whom thought he had gone to Washington and others to Europe. His appearance created great cheerfulness and animation among the people. Joseph, naturally impulsive, was overjoyed to again stand before the Saints. He addressed them in more than his usual spirited manner and called upon the Elders to go through the States taking documents with them, "to show to the world the corrupt and oppressive conduct of Boggs, Carlin and others, that the public might have the truth laid before them. In response to this call to sustain the Prophet's character, three hundred and eight Elders volunteered their services, and announced their willingness to go immediately.—Rise and Fall of Nauvoo.

REVIEW.

1. Define assassination. 2. When was an attempted assassination made on ex-Governor Boggs of Missouri? 3. What accusation was made against The Church and the Prophet? 4. What action did the Prophet take with reference to the accusation? 5. What is an accessory to a crime? 6. What is an accessory before the fact? 7. Describe the requisition in American law. 8. What discrepancy existed between the Boggs' affidavit and the Missouri Governor's charge? 9. What was the action of the Governor of Illinois? 10. What did this action indicate as to the friendship of the Governor for the Saints? 11. How did the Prophet meet the issue presented in this attempt to take him to Missouri? 12. What can you say of the Prophet's activity in seclusion? 13. What characteristics do you get a glimpse of in the Prophet's seclusion. 14. What course did the officers threaten to pursue on failing to find the Prophet? 15. What action did The Church take with reference to this whole matter?

LESSON XIII.

TRIAL OF THE PROPHET AT SPRINGFIELD.

1842.

EVENTS.

1. Trial of the Prophet on the Charge of being an Accessory to the Attempted Assassination of Boggs.

- a.* Circumstances of the Prophet's arrest. *Note 1.*
- b.* The trial and acquittal. *Note 2.*
- c.* The triumphant return of the Prophet to Nauvoo. *Note 3.*

2. Threats of an Enemy.

- a.* Bennett's arrival in Springfield. *Note 4.*
- b.* Bennett's letter to Sidney Rigdon and Orson Pratt. *Note 5.*
- c.* Traitors. *Note 6.*

3. Orrin P. Rockwell.

- a.* Rockwell's journey east. *Note 7.*
- b.* Capture of Rockwell—his arrest in St. Louis. *Note 8.*
- c.* Rockwell's imprisonment in Independence.
- d.* Rockwell's fidelity to the Prophet. *Note 10.*
- e.* Escape and arrival in Nauvoo. *Note 11.*

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R. F. of N. ch. xxiii.

H. J. S. (M.S.), vol. XX, pp. 86-150.

W. H. U., vol. I, ch. xii.

NOTES.

1. CIRCUMSTANCES UNDER WHICH JOSEPH WAS ARRESTED:—Meantime, through Major Warren, master-of-chancery, Joseph's case was presented to Justice Butterfield, of Chicago, and United States attorney for the district of Illinois. He wrote out an elaborate review of the case

in which he claimed that Joseph could be released on a writ of habeas corpus; that he would have the right to prove that he was not in Missouri at the time the alleged crime was committed—that of necessity, if he was guilty of the crime with which he was charged, he must have committed it in Illinois, and therefore was not a fugitive from justice—and the Governor of Illinois had no right to surrender him to the authorities of Missouri as such. * * * * * He concluded his communication in these words: "I would advise that Mr. Smith procure respectable and sufficient affidavits to prove beyond all question that he was in this State [Illinois] and not in Missouri at the time the crime was committed, and upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest. If he should refuse so to do, I am already of the opinion that, upon that state of facts, the supreme court will discharge him upon habeas corpus."

Joseph acted upon this advice, and sent agents with all the necessary papers to Springfield and applied to Governor Ford—Carlin's term of office in the meantime having expired, Thomas Ford succeeding him—to revoke the writ and proclamation of ex-Governor Carlin for the arrest of Joseph Smith. The supreme court being in session, Governor Ford submitted the petition, and all papers pertaining thereto for their opinion, and they were unanimous in their belief that the Missouri writ was illegal, but were divided as to whether it would be proper for the present executive to interfere with the official acts of his predecessor, and therefore he refused to interfere, but said: "I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary, for this purpose, to repair to Springfield, I do not believe there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force, from mob violence whilst asserting your rights before the courts, going to and returning." This reply was endorsed by Mr. Butterfield and James Adams in whom Joseph had great confidence; and in conformity with the advice, Joseph was arrested by Wilson Law, on Carlin's proclamation. Application was made at Carthage for a writ of habeas corpus to go before the court at Springfield. No writ could be obtained at the court in Carthage, as the clerk had been elected to the State senate; but an order for such writ was issued on the master of chancery, and with that document Joseph, in the company of his brother Hyrum, John Taylor and others, in charge of Wilson Law, started for Springfield, where they arrived in the afternoon of the 13th of December, 1842.

2. THE TRIAL OF JOSEPH SMITH AT SPRINGFIELD:—The trial of the Prophet at Springfield was attended by considerable excitement, and curiosity, among the people. Both his enemies and friends were out in force, but on the whole his friends seemed to prevail. For a time his case seemed destined to be tried on mere technicalities, but this danger was averted, and the matter was settled upon such a basis as would seem to prohibit Missouri from again trying to get the Prophet within her power under color of legal proceedings. * * * * * * * * * * The judge held that Joseph Smith was entitled to his discharge, for defect in the affidavit on which the demand for his surrender to Missouri was made. To justify

the demand for his arrest the affidavit should have shown, said the judge, "First, that Smith committed a crime; second, that he committed it in Missouri. And it must also appear that Smith had fled from Missouri." None of these things the affidavit of Boggs did, and the judge held that it was defective for those reasons and added: "The court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence. The mis-recitals and over-statements in the requisition and warrant are not supported by oath and cannot be received as evidence to deprive a citizen of his liberty, and transport him to a foreign State for trial. For these reasons Smith must be discharged." * * * * * Thereupon Governor Ford certified that there was no further cause for the arrest or detention of Joseph Smith by virtue of any proclamation or warrant issued by the executive of Illinois; and that since the judgment of the circuit court, all such proclamations and warrants were inoperative and void. And Joseph had scored another victory over his old enemies of Missouri.

3. RETURN OF THE PROPHET TO NAUVOO:—The Prophet returned to Nauvoo on the afternoon of the 10th of January. The Saints were delighted to welcome him home and the Twelve Apostles issued an epistle to the Saints, appointing Tuesday, the 17th day of January, 1843, as a day of humiliation, fasting, praise, prayer and thanksgiving before the great God for His mercies, and supplicating for a continued outpouring of His Holy Spirit upon the Prophet and Saints.—Life of Joseph Smith (Cannon) p. 399.

4. BENNETT'S THREATS AGAINST THE PROPHET:—A few days only, after the departure from Springfield of the Prophet and his party, John C. Bennett arrived there. The measures he then set on foot, and which produced, ultimately, what very nearly became serious results, may be judged from the following letter addressed to Sidney Rigdon and Orson Pratt, under date of January 10th, 1843: "Dear Friends:—It is a long time since I have written to you; but I leave tonight for Missouri, to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wight and others, for murder, burglary, treason, etc., etc., and who will be demanded in a few days on new indictments found by a grand jury of a called court on the original evidence, and in relation to which a nolle prosequi was entered by the district attorney. New proceedings have been gotten up on the old charges, and no habeas corpus can then save them. We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on, and although Smith thinks he is now safe, the enemy is near even at the door. He has awoke the wrong passenger. The Governor will relinquish Joe up at once on the new requisition. There is but one opinion on the case, and that is nothing can save Joe on the new requisition and demand, predicated on the old charges on the institution of new writ. He must go to Missouri; but he shall not be harmed if he is not guilty; but, he is a murderer, and must suffer the penalty of the law. Enough on this subject. I hope that both of your amiable families are well, and you will please to give them all my best respects. I hope to see you soon. When the officer arrives I shall be near at hand. I shall see you all again. Please write me at Independence immediately." When the Prophet forwarded this letter to Justice Butterfield, which he did under

date of January 16th, 1843, he remarked in a post script: "I would just remark, that I am not at all indebted to S. Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me." J. S.

5. **CONTRAST IN THE COURSE OF ORSON PRATT AND SIDNEY RIGDON:**—This letter was handed by Orson Pratt to Joseph, and was read by him to Sidney Rigdon and the company which gathered at the Nauvoo mansion to celebrate the Prophet's release by a feast. This was very much to the discomfiture of Sidney Rigdon, who, of course, was averse to having it known that he held any correspondence with Bennett. The action of Orson Pratt in this matter paved the way for his return to his position in The Church, for he had been suspended from his quorum in the Priesthood, having been led to oppose the counsels and falsely accuse the Prophet, in consequence of the misrepresentations and malicious schemes of John C. Bennett. But after the above incident, he was received back into the quorum of the Apostles in full confidence and fellowship.

6. **TRAITORS:**—If it should be asked what class of men can do the State the most harm, or The Church most mischief, the universal answer would be traitors! So patent is the correctness of the statement, that we deem it unnecessary to inquire into the reasons that lead to the conclusion. What state has perished but by traitors' hands? What patriot suffered but by a traitor's perfidy? And so as we proceed, we shall see that it was principally through the schemes of traitors that Nauvoo's budding prospects were blighted, and her virtuous people driven into the wilderness.—*Rise and Fall of Nauvoo.*

7. **ORIN PORTER ROCKWELL:**—A word about Orin P. Rockwell, the man accused of being the accomplice of the Prophet in this alleged crime. After his and the Prophet's arrest and release in August, 1842, he decided to go east for a few months to avoid further trouble, and from Philadelphia had the following letter written to the Prophet:

December 1st, 1842.

Dear Brother Joseph Smith:—I am requested by our friend Orin Porter to drop a few lines informing you that he is in this place. His health is good, but his spirits are depressed, caused by his being unable to obtain employment of any kind. He has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise to sunset for merely what they eat. He is most anxious to hear from you, and wishes you to see his mother and children, and write all particulars, how matters and things are, and what the prospects are. I pity him from the bottom of my heart. His lot in life seems marked with sorrow, bitterness and care. He is a noble, generous friend. But you know his worth: any comments from me would be superfluous. He will wait in this place until he hears from you. Please write immediately, as it will be a source of great comfort to him to hear. If Joseph is not at home, Brother Whitney will be kind enough to write. He says every other one he has come across has been afraid of their shadows, but he watches them well. He comes to see me every day, and I keep him a close prisoner! But he does not complain of my cruelty or being hard hearted, but, when with me, seems resigned to whatever punishment I may see proper to inflict: but he takes it in good part. Answer this as soon as received. Yours truly,

S. Armstrong, for Orin Porter.—History of Joseph Smith, Mill. Star, Vol. XX, p. 215.

8. ROCKWELL'S SECOND ARREST:—After spending several months in the eastern States, Rockwell returned to St. Louis where he was recognized by Elias Parker, who made affidavit that he was the O. P. Rockwell advertised for in the papers, and on the 4th of March, 1843, was arrested by Mr. Fox, and taken to Independence for trial. Rockwell wrote from his prison in Independence to Bishop N. K. Whitney, for bail, which was fixed at five thousand dollars; but as the court in Missouri would only take some responsible person resident in Missouri, bail could not be secured for him.—Rise and Fall of Nauvoo.

9. ROCKWELL'S IMPRISONMENT:—We have not the space to give a detailed account of all his adventures and sufferings during his weary imprisonment of nearly eight months. He suffered much cruelty in prison life, and when his case came before the grand jury there wasn't sufficient evidence to justify an indictment against him. But in the meantime he had made an effort to escape, and was held on a charge of jail breaking, for which, when he came to be tried, he was sentenced to five minutes' imprisonment, though they kept him several hours while an effort was made to trump up new charges against him.

10. ATTEMPT TO BRIBE ROCKWELL TO BETRAY THE PROPHET:—Sheriff Reynolds made an effort to induce him to go to Nauvoo, and as the Prophet had great confidence in him, he was to drive him out in a carriage from the city, where the Missourians could capture him, and then as to himself, he could either remain in Illinois, return to Missouri or go where he pleased. "You only deliver Joe Smith into our hands," said Reynolds, "and name your pile." "I'll see you all damned first, and then I won't," replied Rockwell.—Rise and Fall of Nauvoo.

11. ESCAPE AND ARRIVAL AT NAUVOO:—After meeting with many adventures he arrived in Nauvoo on an evening when there was a party in progress at the Prophet's house. In the midst of the festivities Joseph observed a rough looking man with long hair falling down over his shoulders, staggering among his guests as if intoxicated, and the suspicion arose at once that he was a Missourian. Joseph quietly spoke to the captain of police who was present, and told him to put the stranger out. A struggle ensued, and during its progress the Prophet had a full view of the man's face, and at once recognized his devoted friend O. P. Rockwell. It is needless to say he was given a hearty welcome or that the story of his adventures among the Missourians contributed no little to the enjoyment of the evening, though some portions of his narrative were so burdened with accounts of his sufferings, and cruelties practiced towards him, that they were calculated to produce sorrow rather than joy, but these feelings were banished by the fact that he was now delivered out of them all, and honorably discharged in fulfillment of the prophecy uttered by Joseph shortly after he heard of Rockwell's arrest in St. Louis, nearly a year before. The party which had been so rudely, yet so pleasantly interrupted, proceeded, no one enjoying it more than the "long haired stranger."

REVIEW.

1. Under what circumstances did the Prophet finally submit to the arrest on the charge of being accessory to the attempted assassination? 2. What noted correspondence took place between the Prophet and leading attorneys of Illinois? 3. Before whom was the Prophet finally tried? 4. Who was Stephen A. Douglas? 5. What was the nature of his relationship to the Prophet? 6. At what place was the trial conducted? 7. On what grounds was the Prophet finally discharged? 8. How was the Prophet received in Nauvoo on his return? 9. What evidence did the Prophet have of treason in high places? 10. What threats did John C. Bennett make? 11. What beneficial effect did the loyalty of Orson Pratt have on his career? 12. What effect did the inclination to treason have on the career of Sidney Rigdon? 13. Who was accused of being the associate of the Prophet in the attempt on Bogg's life? 14. About what was the age of Rockwell at this time? 15. At what place was Rockwell arrested? 16. To what place was he taken for trial? 17. What treatment did he receive in Missouri? 18. Give an instance of his fidelity to the Prophet. 19. Relate the circumstance of his escape from Missouri and arrival in Nauvoo.

LESSON XIV.

INTERIM OF PEACE.

January, 1843—June, 1844.

EVENTS.

REFERENCES.

1. The Interim of Peace. *Note 1.*

H. J. S. (M. S.), vol XX, p. 423 *et seq.*

a. A lull before a fierce storm. *Note 2.*

b. How employed by the Prophet.

L. J. S. (C.), ch. lv.
R. F. of N.

2. Teachings of the Prophet.

a. Dreams. *Note 3.*

b. The spirit of Elders' prophecies.

Note 4.

c. Transaction of business by quorums.

Note 5.

In every instance the reference to the item taught is given at the end of each note, obviating any necessity for reference in this column.--COM.

3. Of John Called the Baptist.

a. Did John baptize for remission of sin? *Note 6.*

b. Why John is accounted among the greatest of prophets. *Note 7.*

c. The meaning of "*He that is least in the kingdom of heaven is greater than he.*" *Note 8.*

4. Of the Kingdom of God.

a. The kingdom of God. *Note 9.*

b. The kingdom of God before Pentecost. *Note 11.*

5. Of the Holy Ghost.

a. The Holy Ghost a spiritual personage. *Note 13.*

NOTES.

1. THE INTERIM OF PEACE:—From the early days of January, 1843, until the month of June of the same year, this interim of peace may be said to have continued; and during that time the Prophet was active in his ministry, and brought forth so many doctrines that it is well here to pause in the progress of events we have followed and note them. Of this period George Q. Cannon, in his *Life of the Prophet*, says: "The early part of 1843 is one of the marked epochs in the theological history of The Church. The Prophet having his unrestrained liberty, was enabled to give the Saints in writings, sermons, and in personal conversations, many prophecies and principles for spiritual and temporal guidance."

2. THE LULL BEFORE THE STORM:—Joseph must have known that this was but the lull which precedes the fiercer outbursts of the tempest; for in January, 1843, outlining some work which he designed that the Twelve should perform very soon thereafter, he promised his assistance and leadership to them with this very significant condition upon which he placed emphasis: "If I live." A few days later, on Sunday, the 22nd day of January, he preached from the stand which had been erected inside the temple walls, a temporary floor having been put in the building for the purpose of holding meetings there. President Wilford Woodruff made a synopsis of the sermon, in which occurs the following: 'God Almighty is my shield, and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely.' The Prophet recorded this same prophecy concerning his own fate in his journal, showing thereby that he recognized its weight and foresaw its fulfillment.—*Life of Joseph Smith* (Cannon) p. 401.

3. DREAMS:—To dream of flying signifies prosperity and deliverance from enemies. To dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power.—*History of Joseph Smith*, *Mill Star*, Vol. XX, p. 423.

4. COMMANDMENT NOT TO CURSE THE PEOPLE:—I told Elder Hyde that when he spoke in the name of the Lord, it should prove true; but he must not curse the people—rather bless them. I prophesy, in the name of the Lord God, as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the Saints by thousands and ten of thousands.—*History of Joseph Smith*, *Mill Star*, Vol. XX, p. 423.

5. MAJORITY OF A QUORUM NECESSARY TO TRANSACT BUSINESS:—This council [of the Twelve] was called [on the 20th of January, 1843] to reconsider the case of Orson Pratt, who had been previously cut off from the quorum of the Twelve for neglect of duty; and Amasa Lyman had been ordained an Apostle in his place. I told the council that as there was not a quorum present when Orson Pratt's case came up before them, that he was still a member; that he had not been cut off legally, and I would find some other place for Amasa Lyman to which the council agreed. President Young said that there was but three present when Amasa was ordained. I told them that was legal when no more could be had * * *

* * At three o'clock council adjourned to my house; and at four I baptised

Orson Pratt and his wife, Sarah Marinda, and Lydia Granger in the Mississippi river, and confirmed them in The Church, ordaining Orson Pratt to his former office and standing in the quorum of the Twelve.—History of Joseph Smith, Mill. Star, Vol. XX, p. 423.

6. OF JOHN'S BAPTISM:—Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. * * * * As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. * * * * John was a priest after the order of Aaron and had the keys of that Priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out "There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose;" and Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedec Priesthood and kingdom of God, and had before revealed the Priesthood to Moses; yet Christ was baptized by John to fulfill all righteousness. * * * * [John] preached the same Gospel and baptism that Jesus and the Apostles preached after him. The endowment was to prepare the disciples for their mission unto the world.—History of Joseph Smith, Mill. Star, Vol. XX, p. 438.

7. OF JOHN'S GREATNESS:—Firstly, he, [John] was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man. Secondly. He was intrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of a dove, in witness of that administration? * * * * Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned by their own laws, and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven; and these three reasons constitute him the greatest Prophet born of women.—History of Joseph Smith, Mill. Star, Vol. XX, p. 455.

8. HE THAT IS LEAST IN THE KINGDOM OF HEAVEN IS GREATER THAN HE:—How was the least in the kingdom of heaven greater than he [John]? In reply, I ask who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said: "He that is considered the least among you is greater than John—that is, myself.—History of Joseph Smith, Mill. Star, Vol. XX, p. 456.

9. THE KINGDOM OF GOD:—Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a Priest of God—a minister who has power and authority from God to administer in the ordinance of the Gospel and officiate in the Priesthood of God—there is the kingdom of God; and in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God had sent, the judgments of God have rested upon peoples, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the Prophets. * * * * * Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administration; for none other will be acknowledged either by God or angels.—History of Joseph Smith, Mill. Star, Vol. XX, p. 438.

10. THE KINGDOM OF GOD ON EARTH BEFORE PENTECOST:—“Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. * * * * * Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God, there is no salvation. What constitutes the kingdom of God? Where there is a Prophet, a Priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. In these remarks, I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them; we never have, and we can hardly make mention of the State of Missouri, of our persecutions there, etc., but what the cry goes forth that we are guilty of larceny, burglary, arson, treason, murder, etc., etc., which is false. We speak of the kingdom of God on the earth, not the kingdoms of men. * * * * * But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John? The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness, crying out ‘Repent ye, for the kingdom of heaven is nigh at hand,’ as much as to say, ‘Out here I have got the kingdom of God, and I am coming after you; I have got the kingdom of God, and you can get it, and I am coming after you, and if you don’t receive it, you will be damned,’ and the Scriptures represent that all Jerusalem went out unto John’s baptism. There was a legal administrator, and those that were baptized were subjects for a king; and also the laws and oracles of God were there, therefore the kingdom of God was there, for no man could have better authority to administer than John, and our Savior submitted to that authority himself by being baptized by John, therefore the kingdom of God was set up

on the earth, even in the days of John."—History of Joseph Smith, Mill. Star, Vol. XX, p. 438.

11. MANNER OF ENTRANCE INTO THE KINGDOM:—Again, he says, "Except ye are born of the water and of the Spirit, ye cannot enter into the kingdom of God; and though the heavens and earth should pass away, my words should not pass away." If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on earth, and John prepared subjects for the kingdom, by preaching the Gospel to them and baptizing them, and he prepared the way before the Savior, or came as a forerunner, and prepared subjects for the preaching of Christ, and Christ preached through Jerusalem on the same ground where John had preached, and when the Apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards.—History of Joseph Smith, Mill. Star, Vol. XX, p. 438.

12. THE HOLY GHOST A PERSONAGE:—The sign of the dove was instituted before the creation of the world, a witness of the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of a dove, but in sign of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.—History of Joseph Smith, Mill. Star, Vol. XX, p. 456.

13. THE PRODIGAL SON:—In reference to the prodigal son, I said it was a subject I had never dwelt upon; that it was understood by many to be one of the intricate subjects of the Scriptures, and even the Elders of this Church have preached largely upon it, without having any rule of interpretation. What is the rule of interpretation? Just no interpretation at all. Understand it precisely as it reads. I have a key by which I understand the Scriptures. I enquire, What was the question which drew out the answer or caused Jesus to utter the parable? It is not national; it does not refer to Abraham, Israel or the Gentiles, in a national capacity, as some suppose. To ascertain its meaning, we must dig the root and ascertain what it was that drew the saying out of Jesus. While Jesus was teaching the people, all the publicans and sinners drew near to hear him, and the Pharisees and Scribes murmured, saying, "This man receiveth sinners and eateth with them." This is the key word which unlocks the parable of the Prodigal Son. It was given to answer the murmurings and questioning of the Sadducees and Pharisees, who were querying, finding fault and saying "How is it that this man, as great as he pretends to be, eats with publicans and sinners? Jesus was not put to it so, but he could have found something to illustrate his subject, if he had deigned it for a nation or nations; but he did not. It was for men in individual capacity, and all straining on this point is a bubble.—History of Joseph Smith, Mill. Star, Vol. XX, p. 456.

REVIEW.

1. What can you say of the period from January, 1843, to June of the same year? 2. What opportunity did this afford the Prophet? 3. What do you understand to be the spirit of the work of God's servants, as illustrated in the Prophet's teachings to Orson Hyde? 4. What is necessary to the transaction of business in a quorum? 5. Was John's baptism Christian baptism? 6. What of John's greatness? 7. How do you explain the following: "He that is least in the kingdom of heaven is greater than he?" 8. What general definition may be given to the kingdom of God from the Prophet's teachings? 9. What scriptural evidence can you give in support of the Prophet's teaching that the Holy Ghost is a spiritual personage?

LESSON XV.

TEACHINGS OF THE PROPHET.

January, 1843—June, 1844.

SUBJECTS.

REFERENCES.

1. Teachings of the Prophet.

- a. A prophet not always a prophet.

H. J. S. (M. S.), vol. XX, p. 518 *et seq.*

Note 1.

- b. The several kinds of Beings in heaven.

Note 2.

- c. How to determine the kind of administration.

Note 3.

- d. Impotence of false prophets.

Note 4.

- e. Sign seekers.

Note 5.

- f. The earth a Urim and Thummim.

Note 6.

R. F. of N.

Reference is given for each item of doctrine at the end of every note.

2. The Second Coming of Messiah:

- a. The sign of the glorious coming of the Christ.

Note 7.

- b. How Jesus will appear.

Note 8.

- c. God's time.

Note 9.

- d. The earth in its sanctified state.

Note 10.

- e. The persistence of obtained intelligence.

Note 11.

- f. The time of the coming of the Son God and events connected therewith.

Note 12.

3. Signs and Prophecies on War.

- a. Signs of war proclaimed.

Note 13.

- b. War between the States predicted.

Note 14.

4. Miscellaneous Items.

- a. The nature of God's personality.

Note 15.

- b. The preservation of the fundamental parts of the human body. *Note 16.*

NOTES.

1. A PROPHET NOT ALWAYS A PROPHET:—Wednesday, 8th February. This morning I read German and visited with a brother and sister from Michigan who thought that "a Prophet is always a Prophet," but I told them that a Prophet was a Prophet only when he was acting as such.—History of Joseph Smith, Mill. Star, Vol. XX, p. 518.

2. THE BEINGS IN HEAVEN:—There are two kinds of beings in heaven, viz: Angels, who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones as you see me have. Second, the spirits of just men made perfect, they who are not resurrected, but inherit the same glory.—History of Joseph Smith, Mill. Star, Vol. XX, p. 519.

3. HOW TO DETERMINE ADMINISTRATIONS OF ANGELS:—When a messenger comes saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect he will come in his glory, for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, but you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether or not any administration is from God.—History of Joseph Smith, Mill. Star, Vol. XX, p. 519.

4. THE IMPOTENCE OF FALSE PROPHETS:—A man came to me in Kirtland and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street, and commanded fire to come down out of heaven to consume me. I laughed at him, and said, "You are one of Baal's prophets; your God does not hear you; jump up and cut yourself: and he commanded fire from heaven to consume my house.—History of Joseph Smith, Mill. Star, Vol. XX, p. 519.

5. CHARACTER OF SIGN SEEKERS:—When I was preaching in Philadelphia a Quaker called out for a sign. I told him to be still. After sermon, he again asked me for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me in a revelation that any man who wanted a sign was an adulterous person. "It is true," cried one, "for I caught him in the very act," which the man afterwards confessed.—History of Joseph Smith, Mill. Star, Vol. XX, p. 519.

6. **THE EARTH A URIM AND THUMMIM:**—Saturday, 18th February. While at dinner I remarked to my family and friends present, that when the earth was sanctified and became like a sea of glass, it would be one great Urim and Thummim and the Saints could look in it and see as they are seen.—History of Joseph Smith, Mill. Star, Vol. XX, p. 566.

7. **THE SIGNS OF THE COMING OF THE SON OF MAN:**—It having been reported in the Chicago Express that one Hyrum Redding had seen the sign of the coming of the Son of Man, Joseph, in a communication to the Editor of the Times and Seasons, said: "Mr. Redding may have seen a wonderful appearance in the clouds one morning about sunrise, (which is nothing very uncommon in the winter season) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, until after the sun hath been darkened and the moon bathed in blood; for the Lord hath not shown me any such sign; and as the Prophet saith, so it must be: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets." (See Amos iii, 7.) Therefore hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the bridegroom is ready.—History of Joseph Smith, Mill. Star, Vol. XX, p. 628.

8. **HOW MESSIAH WILL APPEAR:**—When the Savior shall appear, we shall see him as he is. We shall see that he is a man like ourselves, and that same sociality which exists among us here will exist among us there only it will be coupled with eternal glory, which glory we do not now enjoy. (John xiv, 2-3.) The appearing of the Father and the Son in that verse, is a personal appearance; and the idea that the Father and Son dwell in a man's heart is an old sectarian notion and is false.—History of Joseph Smith, Mill. Star, Vol. XX, p. 727.

9. **GOD'S TIME:**—In answer to the question, "Is not the reckoning of God's time, angel's time, Prophet's time and man's time according to the planet on which they reside?" I answer, yes. But there are no angels who minister to this earth but those who belong or have belonged to it. The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest—past, present and future, and are continually before the Lord.—History of Joseph Smith, Mill. Star, Vol. XX, p. 727.

10. **THE SANCTIFIED STATE OF THE EARTH:**—The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelations ii, 17, will become a Urim and Thummim to each individual, who receives one, whereby things pertaining to a higher order of kingdoms, will be made known, and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.—History of Joseph Smith, Mill. Star, Vol. XX, p. 728.

11. **THE PERSISTENCE OF INTELLIGENCE AFTER THE RESURRECTION:**—Whatever principle of intelligence we attain unto in this life,

it will rise with us in the resurrection, and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—History of Joseph Smith, Mill. Star, Vol. XX, p. 728.

12. THE GLORIOUS COMING OF THE SON OF GOD:—Were I going to prophesy I would say the end will not come in 1844, 5 or 6, or in forty years. There are those of the rising generation who shall not taste death until Christ comes. I was once praying earnestly upon this subject, and a voice said unto me, "My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man." I was left to draw my own conclusion concerning this; and I took the liberty to conclude that if I did live to that time, He would make His appearance. But I do not say whether He will make His appearance or I shall go where He is. I prophesy in the name of the Lord God, and let it be written The Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the fourteenth chapter of Revelations 6th and 7th verses: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and tongue and people, saying with a loud voice, Fear God and give glory to him for the hour of His judgment is come," and Hosea 6th chapter, after two days etc.,—2,520 years; which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out; which judgments are commenced. Paul says: "Ye are children of the light and not of the darkness, that that day should overtake you as a thief in the night." It is not the design of the Almighty to come upon the earth and crush it, and grind it to powder. but he will reveal it to His servants the Prophets. Judah must return, Jerusalem must be rebuilt, and the Temple, and water come out from under the Temple, and the waters of the Dead Sea be healed. It will take some time to build the walls of the city and the Temple, etc., and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heaven above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; there will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a comet, a planet, etc. But the Son of Man will come as the sign of the coming of the Son of Man which will be as the light of the morning cometh out of the east.—History of Joseph Smith, Mill. Star, Vol. XX, p. 759.

13. SIGNS OF A COMING WAR:—Friday, 10th March, 1843. I, with W. Richards, W. Woodruff and many others, about 7 p. m. discovered a stream of light in the southwest quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, southwest, raised to an angle of forty-five degrees from the horizon, and extending nearly or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half past seven o'clock, and at nine had entirely disappeared.

As sure as there is a God who sits enthroned in the heavens, and as sure as He ever spoke by me, so sure will there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof. * * * * * At about half-past seven o'clock in the evening, the sword which had made its appearance for several evenings past moved up nearer the moon. Two balls immediately appeared in the ring opposite each other something in the form of sun dogs. * * * * * The outer part of the parhelion was much more brilliant than the inner. R. D. Foster says that at eleven o'clock the circles interwoven around the moon were innumerable. The above is a diagram of one of the signs of the times, designed to represent "A union of power and combination of nations."—History of Joseph Smith, Mill. Star, Vol. XX, p. 662.

14. THE COMMENCEMENT OF WARS PREVIOUS TO THE COMING OF THE SON OF GOD:—I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832. I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: "Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter." I was left thus without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time.—History of Joseph Smith, Mill. Star, Vol. XX, p. 728.

15. GOD'S DISTINCT PERSONALITY:—The Father has a body of flesh and bones as tangible as a man's, the Son also, but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry in him.—History of Joseph Smith, Mill. Star, Vol. XX, p. 728.

16. THE PRESERVATION OF THE BODY IN THE RESURRECTION:—To a remark of Elder O. Pratt's that a man's body changes every seven years, President Joseph Smith replied: "There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come. I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body he is mistaken."—History of Joseph Smith, Mill. Star, Vol. XX, p. 761.

REVIEW.

1. When is a Prophet not a Prophet? 2. In what way can you illustrate this? 3. What are the several kinds of beings in heaven? 4. How may you determine the nature of heavenly administrations? 5. What were the Prophet's teachings relative to the nature of the earth when sanctified? 6. What did the Prophet give as a sign of the glorious coming of the Messiah? 7. What will be the appearance of Jesus at His glorious coming? 8. What did the Prophet teach relative to God's manner of reckoning time? 9. What did the Prophet teach with reference to the persistence of obtained intelligence? 10. What prophecy respecting war did the Prophet announce about this time? 11. What was the Prophet's teachings regarding God's personality? 12. What were the Prophet's teachings respecting the preservation of the human body? 13. What revelation in the Doctrine and Covenants absolutely promises the Saints a resurrection of their bodies?

LESSON XVI.

TEACHINGS OF THE PROPHET.

January, 1843—April, 1844.

SUBJECT.

REFERENCES.

1. Miscellaneous Items—(*continued.*)

- a.* Other worlds inhabited and the creations thereof saved. *Note 1.*
- b.* The power of knowledge. *Note 2.*
- c.* Punishment of the wicked. *Note 3.*
- d.* Instruction to Elders in the ministry. *Note 4.*
- e.* A lesson on the Word of Wisdom. *Note 5.*

H. J. S. (M. S.), vol. XX, p. 774 *et seq.*

References will be found at the close of each note for each item of doctrine.

R. F. of N.

2. The Resurrection.

- a.* The desirability of being buried among the Saints. *Note 6.*
- b.* The desirability of an honorable burial. *Note 7.*
- c.* The Prophet's wish in the resurrection. *Note 8.*
- d.* A vision of the resurrection. *Note 9.*
- e.* Painful thought of annihilation *vs.* the glorious thought of the resurrection. *Note 10.*

Doe. & Cov. sec. lxxvi.

3. Miscellaneous Items.

- a.* In what salvation consists. *Note 11.*
- b.* Importance of an earthly tabernacle. *Note 12.*
- c.* "Make your calling and election sure." *Note 13.*
- d.* The value of aged men as counselors. *Note 14.*
- e.* Character of the Nephites. *Note 15.*

NOTES.

1. OTHER WORLDS AND THEIR REDEMPTION:—I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this, strange beasts of which we have no conception; all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men, and He will gratify Himself with them.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 775.

2. THE DESIRABILITY AND POWER OF KNOWLEDGE:—If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit. The evil of being puffed up with correct [though useless] knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt, for these cannot exist where knowledge is. * * * * In knowledge there is power. God has more power than all other beings, because He has greater knowledge, and hence He knows how to subject all other beings to Him. He has power over all. * * * * It is not wisdom that we shall have all knowledge at once presented before us, but that we should have a little at a time; then we can comprehend it. * * * Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ.—History of Joseph Smith, Mill. Star, Vols. XIX-XX, pp. 774-76.

3. SUSPENSE AS PUNISHMENT:—There is no pain so awful as that of suspense. This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 774.

4. A WORD TO ELDERS IN THE MINISTRY:—Oh, ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, "Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel. Declare the first principles and let the mysteries alone lest ye be overthrown. Never meddle with the vision of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 776.

5. A WORD OF WISDOM LESSON: MISSION TO THE WORLD:—Take Jacob Zaundall and Frederick H. Moeser, and tell them never to drink a drop of ale, wine or any spirit, only that which flows right out from the presence of God, and send them to Germany, and when you meet with an Arab send him to Arabia; and when you find an Italian, send him to Italy; and a Frenchman to France, or an Indian that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America, and don't let a

single corner of the earth go without a mission.—History of Joseph Smith, Mill. Star, Vol. XX, p. 24.

6. **LIVING AND DYING AMONG FRIENDS:**—I would esteem it one of the greatest blessings if I am going to be afflicted in this world, to have my lot cast, where I can find brothers and friends all around me. But this is not the thing I referred to: it is to have the privilege of having our dead buried on the land where God has appointed to gather His Saints, together, and where there will be none but Saints, where they may have the privilege of laying their bodies where the Son of Man will make His appearance, and where they may hear the sound of the trumpet that shall call them forth to behold Him, that in the morn of the resurrection they may come forth in a body, and come up out of their graves and strike hand immediately in eternal glory and felicity, rather than be scattered thousands of miles apart. There is something good and sacred to me in this thing. The place where a man is buried is sacred to me. This subject is made mention of in the Book of Mormon and the Scriptures. Even to the aborigines of this land, the burying places of their fathers are more sacred than anything else. When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had the opportunity of burying him in the land of Zion. * * * I have said, Father, I desire to die here among the Saints. But if this is not Thy will, and I go hence and die, wilt thou find some kind friend and bring my body back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 6.

7. **AN HONORABLE BURIAL:**—I believe those who have buried their friends here, their condition is enviable. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial. It has always been considered a great calamity not to obtain an honorable burial; and one of the greatest curses the ancient Prophets could put on any man was that he should go without a burial.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 6.

8. **THE PROPHET'S WISH:**—If tomorrow I shall be called to lie in yonder tomb, in the morning of the resurrection let me strike hands with my father, and cry, "My father, father!" and he will say, "My son, my son!" as soon as the rocks rend and before we come out of our graves. And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise up in the morning: and it is pleasing for friends to lie down together, locked in the arms of love, to sleep and wake in each other's embrace and renew their conversation.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 6.

9. **THE RESURRECTION IN VISION:**—Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here. So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other, "My father, my son, my

mother, my daughter, my brother, my sister." And when the voice calls for the dead to rise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister, and when they are by my side, I embrace them, and they me. It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind. * * * * Lay hold of these things, and let not your knees or joints tremble, nor your heart faint; and then what can earthquakes, wars and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. by the vision of the Almighty I have seen it.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 6.

10. THOUGHTS ON ANNIHILATION VS. THE RESURRECTION:—More painful to me are the thoughts of annihilation than death. If I had no expectation of seeing my father, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave. The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy. God has revealed His Son from the heavens, and the doctrine of the resurrection also, and we have a knowledge that those we bring here God will bring up again clothed upon and quickened by the Spirit of the great God, and what mattereth it, whether we lay them down, or we lay down with them, when we can keep them no longer? Then let them sink down like a ship in a storm—the mighty anchor holds her safe. So let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter. Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us even now!—History of Joseph Smith, Mill. Star, Vol. XXI, p. 7.

11. SALVATION:—Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until he had put all enemies under His feet and the last enemy was death.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 76.

12. THE DESIRABILITY OF POSSESSING EARTHLY TABERNACLES:—Now, in this world mankind are naturally selfish, ambitious and striving to excel one above another, yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was cast down, and it is said he drew away many with him, and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment. So the Devil, thinking to thwart the decree of God by going up and down in the earth seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there, glorying in it mightily, not thinking that he had gotten a stolen tabernacle, and by and by some one having authority will come along and

cast him out and restore the tabernacle to its rightful owner. But the Devil steals a tabernacle because he has not one of his own, but if he steals one, he is always liable to be turned out of doors.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 76.

13. **CALLING AND ELECTION:**—Commenting on II Peter i, 5-10, and also verse 19, the Prophet said: "Now there is some grand secret here, and keys to unlock the subject. Notwithstanding the Apostle exhorts them to add to their faith virtue, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, 'This is My beloved Son?' etc. Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure; that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunder might roll and the lightning flash and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 76.

14. **THE COUNSEL OF AGED MEN:**—The way to get along in any important matter is to gather unto yourself wise men, experienced and aged men, to assist in council in all times of trouble. Handsome men are not apt to be wise and strong minded. but the strength of a strong-minded man will generally create coarse features, like the rough strong bough of the oak. You will always discover in the first glance of a man, in the outline of his features, something of his mind.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 77.

15. **CHARACTER OF ANCIENT AMERICANS:**—A man can bear a heavy burthen by practice and continuing to increase it. The inhabitants of this continent anciently were so constituted and were so determined and persevering, either in righteousness or wickedness, that God visited them immediately either with great judgments or blessings. But the present generation, if they were going to battle, if they got any assistance from God, they would have to obtain it by faith.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 77.

REVIEW.

1. What has the Prophet to say relative to other worlds than ours being inhabited?
2. What were his teachings relative to the power of knowledge?
3. What did the Prophet regard as part of the punishment of the wicked?
4. What pointed lesson did the Prophet give certain individuals in the Word

of Wisdom? 5. What did the Prophet say with reference to the desirability of a sanctified burial place? 6. What instances in scripture can you quote as being in harmony with these ideas? 7. In what light did the Prophet regard an honorable burial? 8. What was the Prophet's wish as to the resurrection? 9. What did he see in vision as to the resurrection? 10. Who is a type of a resurrected being? 11. What circumstances after the resurrection of Jesus can you cite as proving the reality of the resurrection and the future life? 12. What is annihilation? 13. Is annihilation of matter possible? 14. Is creation—in the sense of making something out of nothing—possible? 15. Under the teachings of the Prophet, in what does salvation consist? 16. What is it to make one's calling and election sure?

LESSON XVII.

TEACHINGS OF THE PROPHET.

[January, 1843—June, 1844.]

SUBJECT.

1. Notable Predictions of the Prophet.

- a. Prophecy that the Saints would remove to the Rocky Mountains.

Notes 1 and 2.

- b. Prophecy on Stephen A. Douglas.

Note 3.

2. Marriage.*

- a. Of the holiness of marriage. *Note 4.*

- b. Defective marriage system of the world. *Note 5.*

- c. History of the revelation on the eternity of the marriage covenant and plural marriage. *Note 6.*

- d. The Prophet's views on the eternity of the marriage covenant. *Note 7.*

REFERENCES.

H. J. S. (M. S.), vol. XIX
p. 630.

Ibid. vol. XXI, p. 142.
N. W., ch. xxii.

For valuable application of
Douglas prophecy, see suffi-
cient answer to Josephite's
Suc. in Presidency, 2nd ed.

H. J. S. (M. S.), vol. XXI,
p. 108.

Doc. & Cov., sec. cxxxi. and
sec. cxxxii.

L. J. S. (C.), ch. lvi.
R. F. of N., ch.

NOTES.

1. THE PROPHECY THAT THE SAINTS WOULD MOVE WEST:—
Saturday, 6th [July, 1842]. Passed over the river to Montrose, Iowa, in
company with General Adams, Colonel Brewer and others and witnessed
the installation of the officers of the Rising Sun Lodge of Ancient York
Masons, at Montrose, by General James Adams, Deputy Grand Master of
Illinois. While the deputy grand master was engaged in giving the re-
quisit instructions to the master elect, I had a conversation with a number
of brethren in the shade of the building on the subject of our persecution
in Missouri, and the constant annoyance which had followed us since we
were driven from that State. I prophesied that the Saints would continue

*SUGGESTION:—The subject of this division of the lesson may be
omitted in associations composed chiefly of young men, as somewhat be-
yond their comprehension.

to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky mountains.—History of Joseph Smith, Mill. Star, Vol. XIX, p. 630.

2. TESTIMONY OF ANSON CALL TO THE PROPHECY:—On the 14th of July, 1843, with quite a number of his brethren, he [Joseph Smith] crossed the Mississippi river to the town of Montrose, to be present at the installment of the masonic lodge of the "Rising Sun." A block school house had been prepared with shade in front, under which was a barrel of ice water. Judge George Adams was the highest masonic authority in the State of Illinois and had been sent there to organize this lodge. He, Hyrum Smith and J. C. Bennett being high Masons, went into the house to perform some ceremonies, which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains, and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. We will let Mr. Call describe this prophetic scene: "I had before seen him in a vision and now saw, while he was talking, his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance and said, 'I am gazing upon the valleys of those mountains.' This was followed by a vivid description of the scenery of these mountains as I have since become acquainted with it. Pointing to Shadrack Roundy and others, he said, 'There are some men here who shall do a great work in that land.' Pointing to me he said, 'There is Anson, he shall go and shall assist in building cities from one end of the country to the other, and you,' rather extending the idea to all those he had spoken of, 'shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.' It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful description of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but an echo. 'Oh the beauty of those snow-capped mountains. The cool refreshing streams that are running down through those mountain gorges.' Then gazing in another direction, as if there was a change of locality, 'Oh, the scenes that this people will pass through! The dead that will lay between here and there.' Then turning in another direction as if the scene had again changed, 'Oh, the apostasy that will take place before my brethren reach that land!' But he continued, 'The Priesthood shall prevail over all its enemies, triumph over the devil and be established upon the earth never more to be thrown down.' He then charged us with great force and power, to be faithful in those things that had been and should be committed to our charge, with promise

of all the blessings that the Priesthood could bestow. 'Remember these things and treasure them up. Amen.'—"History of Northern Utah and Southern Idaho," Vol. II. Tullidge. Biographical supplement pp. 271-272.

3. CLAYTON'S ACCOUNT OF THE DOUGLASS PROPHECY:—Dined with Judge Stephen A. Douglass, who is presiding at court. After dinner Judge Douglass requested President Joseph to give him a history of the Missouri persecutions, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress, and Mr. Van Buren's pusillanimous reply: "Gentlemen, your cause is just, but I can do nothing for you," and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, "You had better go to Oregon," and Calhoun shaking his head and solemnly saying, "It's a nice question; a critical question, but it will not do to agitate it." The judge listened with the greatest attention, and then spoke warmly in deprecation of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished. President Smith, in concluding his remarks, said that if the Government which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow, and I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life. He appeared very friendly and acknowledged the truth and propriety of President Smith's remarks.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 124.

4. MARRIAGE:—"Marriage is the mother of the world and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bee, it builds a house and gathers sweetness from every flower and labors and unites into societies and republics, and sends out colonies and feeds the world with delicacies, and obeys and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world."—Jeremy Taylor.

5. DEFECTIVE MARRIAGE SYSTEMS:—Every woman has a right to virtuous wifehood and maternity. This was the omnipotent design in her creation. Yet how shall it be fulfilled under modern systems? Clearly, the Creator can make known. "When they are out of the world, they neither marry nor are given in marriage," saith the revelation; therefore the ties of conjugal relation must be made here, and to endure beyond the gates of death they must be fixed by an eternal covenant with the divine sanction. Joseph Smith's mission was all-comprehending. From The Church organization, it expanded until it made known a code of moral laws by which the modern world, under the light of Christian truth, may achieve social redemption and be forever purified.—Cannon's Life of Joseph Smith, p. 411.

6. ORIGIN OF THE MARRIAGE SYSTEM OF THE CHURCH:—This great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it.—Joseph F. Smith, Deseret News of May 20, 1886.

* * * * * Even after that portion of the revelation now recorded in the Doctrine and Covenants was made known to him, Joseph did not write it for a time, although he obeyed its commands and taught it to Hyrum and other faithful men, who, in prayer and humility before God, accepted and fulfilled its requirements. The revelation remained the unwritten law of God established in the hearts and obeyed in the lives of some of His faithful servants, until the 12th day of July, 1843, when it was recorded that it might remain a comfort and guide to the people after Joseph and Hyrum should pass away. On that day, under the Prophet's dictation, and in the presence of Hyrum, the revelation was written by William Clayton. A copy of it was taken the next day by Joseph C. Kingsbury for Bishop Newel K. Whitney. On the 12th day of August, 1843, the revelation was read before the high council and Presidency of the Stake at Nauvoo. There were present Hyrum Smith, who presented the principle, William Marks, Charles C. Rich and Austin Cowles, the Stake Presidency; and Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Sobey, Isaac Allred, Henry G. Sherwood and Samuel Smith, the High Council.—Cannon's Life of Joseph Smith, p. 412.

7. ETERNITY OF MARRIAGE COVENANT:—Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation by the power and authority of the holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood,

or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. The way I know in whom to confide—God tells me in whom I may place confidence. In the celestial glory there are three degrees or heavens, and in order to obtain the highest, a man must enter into this order of the Priesthood, and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 108.

REVIEW.

1. What prediction did the Prophet make respecting the removal of the Saints to the West? 2. What preparations were made during the Prophet's life time looking to the accomplishment of this event? (See Succession in Presidency, 2nd Edition.) 3. What notable prediction did the Prophet make on the head of Stephen A. Douglas about this time? 4. Can you say if Stephen A. Douglas ever turned his hand against the Prophet or the Saints? 5. What was the consequence of his action? 6. What vindication does the fulfilment of this notable prediction give The Church? 7. In what various lights is marriage regarded in the world? 8. Of what does the holiness of marriage consist? 9. What are the defects of the marriage systems of the world? 10. What noted revelation was given the Prophet on this subject? 11. About what time in the history of The Church was the future marriage system thereof made known to the Prophet Joseph? 12. About when and under what circumstances was this revelation committed to writing? 13. What possibilities does this marriage system of The Church open to man when we contemplate him as an eternal being?

LESSON XVIII.

TEACHINGS OF THE PROPHET.

January, 1843—June, 1844.

SUBJECT.

REFERENCES.

1. The Godhead.

- a.* The Christian world wrong in its view on the Godhead. *Note 1.*
- b.* Knowledge concerning God obtained through Revelation. *Note 2.*
- c.* What kind of Being God is. *Note 3.*

H. J. S. (M. S.), vol. XXI, p. 219 *et seq.*

O. E. H., part II, sec. v.

2. Plurality of Gods.

- a.* Plurality of Gods established by the language in Genesis. *Note 4.*
- b.* Sustained by John in the Apocalypse. *Note 5.*
- c.* Sustained by the testimony of Paul. *Note 6.*
- d.* Proven by the Hebrew of Genesis. *Note 7.*
- e.* By the reasoning of Abraham. *Note 8.*
- f.* By the testimony of Jesus. *Note 9.*

N. W., chs. xxix and xxx

References will be found at the end of each note for each item of doctrine.

3. How God came to be God. *Note 10.*

- a.* The appointment of our God. *Note 11.*
- b.* Men appointed to be gods. *Note 12.*
- c.* The Oneness of God. *Note 13.*

4. The Immortality of Man. *Note 14.*

5. Creation. *Note 15.*

NOTES.*

1. ORTHODOX CREED RESPECTING GOD:—Although there may be some disagreement among Christian sects about the nature of God, it is safe to say that the creed of Athanasius together with his explanation of it is the doctrine most generally accepted by Christians respecting the God-head, it is the orthodox view of God, hence we give both the creed and the explanation:

CREED.

We believe in one God, the Father Almighty, the maker of all things visible and invisible; and in one Lord, Jesus Christ, the Son of God begotten of the Father, only begotten, (that is) of the substance of the Father; God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father, by whom all things are made, that are in heaven and that are in earth; who for us men, and for our salvation, descended and was incarnate, and became man; suffered and rose again the third day, ascended into the heavens and will come to judge the living and the dead; and in the Holy Spirit. But those who say there was a time when he [the Son] was not, and that he was not before he was begotten, and that he was made out of nothing or affirm that he is of any other substance or essence, or that the Son of God was created, and mutable, or changeable, the Catholic Church doth pronounce accursed.

EXPLANATION.

We worship one God in Trinity and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the God-head of the Father, Son and Holy Ghost is all one: The glory equal, the majesty co-eternal. Such as the Father is such is the Son, and such is the Holy Ghost. The Father uncreate the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet these are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God and the Holy Ghost is God, and yet they are not three Gods but one God.—Roberts' Ecclesiastical History, pp. 193-194.

2. It is necessary for us to have an understanding of God himself in the beginning. There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is passed, or that which is to come, as it respects their relationship to God. They do not know neither do they understand the nature of that relationship, and consequently, they know but little above the brute beast, or more than to eat, drink and sleep. This

*As the titles to the notes in this lesson would necessarily be almost identical with the subdivision titles of the lesson, titles are omitted, except in the first.

is all man knows about God or His existence, unless it is given by the inspiration of the Almighty.—History of Joseph Smith, Mill. Star, Vol. XXIII, p. 245.

3. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being God is. * * * God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heaven! That is the great secret. If the veil was rent today and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible, I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image and very form as a man, for Adam was created in the very fashion, image and likeness of God, and received instruction from and walked, talked and conversed with Him, as one man talks and communes with another. * * * * * It is the first principle of the Gospel to know for a certainty the character of God and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did, and I will show it from the Bible.—History of Joseph Smith, Mill. Star, Vol. XXIII, p. 246.

4. I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—Berosheit. I want to analyze the word. Baith—in, by, though and everything else. Rosh—the head. Sheit—Grammatical termination. When the inspired man wrote it he did not put the baith there. An old Jew without any authority added the word: he thought it too bad to begin to talk about the head! It read first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. Baurau signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. Thus the head God brought forth the Gods in the grand council. * * * * * The head God called together the Gods and sat in grand council to bring forth the world. The grand counselors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at that time. * * * * * In the beginning, the head of the Gods called a council of the Gods, and they came together and concocted a plan to create the world and people it.—History of Joseph Smith, Mill. Star, Vol. XXIII, p. 248

5. President Joseph Smith read the third chapter of Revelations, and took for his text first chapter 6th verse: "And hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." It is altogether correct in the translation. Now you know that of late some malicious and corrupt men have sprung up and apostatized from The Church of Jesus Christ of Latter-day Saints, and they declare that the Prophet believes in a plurality of Gods, and lo and behold! we have discovered a very great secret, they cry: "The Prophet says there are many Gods, and this proves that he has fallen." * * * * * I will preach on the plurality of Gods. I have selected this text for that express purpose. I wish to declare I have always, and in all congregations when

I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the Elders fifteen years. I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and the Holy Ghost was a distinct personage and a Spirit; and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold, we have three Gods anyhow, and they are plural, and who can contradict it?—History of Joseph Smith, Mill. Star, Vol. XXIV, p. 108.

6. Our text says: "And hath made us kings and priests unto God and His Father." The Apostles have discovered that there were Gods above, for Paul says God was the Father of our Lord Jesus Christ. * * * John was one of the men, and the Apostles declare they were made kings and priests unto God the Father of our Lord Jesus Christ. It reads just so in the Revelations. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. "A wayfaring man, though a fool, need not err therein." Paul says there are Gods many and Lords many. I want to set it forth in a plain and simple manner, but to us there is but one God—that is pertaining to us, and he is in all and through all. But if Joseph Smith says there are Gods many and Lords many, they cry, "Away with him, crucify him, crucify him!" Mankind verily say that the Scriptures are with them. Search the Scriptures, for they testify of things that these Apostles would gravely pronounce blasphemy. Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many, and Lords many, but to us only one; and we are to be in subjection to that one, and no man can limit the bounds or the eternal existence of eternal time. * * * * * Some say I do not interpret the Scriptures the same as they do. They say it means the heathen's gods. Paul says there are Gods many and Lords many, and that makes a plurality of Gods, in spite of the whims of all men. Without a revelation I am not going to give them the knowledge of the God of heaven. You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can. I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text.—History of Joseph Smith, Mill. Star, Vol. XXIV, p. 108.

7. I will show from the Hebrew Bible that I am correct, and the first word shows a plurality of Gods, and I want the apostates and learned men to come here and prove to the contrary, if they can, an unlearned boy must give you a little Hebrew. Beroseit baurau Eloheim ait aushamayeen vehau aurait, rendered by King James' translation: "In the beginning God created the heavens and the earth." I want to analyze the word Beroseit. Rosh, the head; sheit, a grammatical termination. The Baith was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. Baurau signifies to bring forth: Eloheim is from the word Elio, God, in the singular number, and by adding the word heim, it renders it Gods. It read first, "In the beginning the head of the Gods brought forth Gods," or as others have translated it, "The head of the Gods called the Gods together."—History of Joseph Smith, Mill. Star, Vol. XXIV, p. 109.

8. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house. I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven, "In order to do that," said he, "suppose we have two facts; that supposes another fact may exist—two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligencies exist one above another, so that there is no end to them. If Abraham reasoned thus: If Jesus Christ was the Son of God, and John discovered that God, the Father of Jesus Christ, had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence, if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such doctrine, for the Bible is full of it.—History of Joseph Smith, Vol. XXIV, p. 110.

9. I believe all that God ever revealed, and I never hear of a man being damned for believing too much, but they are damned for unbelief. They found fault with Jesus Christ because He said He was the Son of God, and made Himself equal with God. They say of me like they did of the Apostles of old, that I must be put down. What did Jesus say? "Is it not written in your law, I said, ye are Gods?" If he called them Gods unto whom the word of God came, and the Scripture cannot be broken, say ye of Him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" It was through Him that they drank of the spiritual rock. Of course he would take the honor to himself. Jesus, if they were called Gods unto whom the word of God came, why should it be thought blasphemy that I should say I am the Son of God?—History of Joseph Smith, Vol. XXIV, p. 139.

10. We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away and do away the veil, so that you may see. * * * The Scriptures inform us that Jesus said, "As the Father hath power in Himself, even so hath the Son power"—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down My life as My Father did, and take up again. Do you believe it? If you do not believe it you do not believe the Bible. Here then, is eternal life, to know the only wise and true God, and you have got to learn to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead and are able to dwell in everlasting burnings, and to sit in glory as do those who sit enthroned in everlasting power.—History of Joseph Smith, Mill. Star, Vol. XXIII, p. 247.

11. The head of the Gods appointed one God for us; and when you take a view of the subject, it sets one free to see all the beauty, holiness and

perfection of the Gods. All I want is to get the simple, naked truth and the whole truth.—History of Joseph Smith, Mill. Star, Vol. XXIV, p. 109.

12. The Scriptures are a mixture of very strange doctrines to the Christian world, who are blindly led by the blind. I will refer to another Scripture. "Now," says God when He visited Moses in the bush, (Moses was a stammering sort of a boy like me), God said, "Thou shalt be a God unto the children of Israel." God said, "Thou shalt be a God unto Aaron, and he shall be thy spokesman." I believe those Gods that God reveals as Gods to be sons of Gods, and all can cry "Abba Father!" Sons of God who exalt themselves to be Gods, even from before the foundation of the world, and are the only Gods I have a reverence for.—History of Joseph Smith, Mill. Star, Vol. XXIV, p. 140.

13. Many men say there is one God; the Father, the Son and the Holy Ghost are only one God! I say that is a strange God anyhow—three in one and one in three! It is a curious organization. "Father, I pray not for the world, but I pray for them which Thou hast given Me." "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are." * * * * * I want to read the text to you myself: "I am agreed with the Father and the Father is agreed with Me, and we are agreed as one." The Greek shows that it should be agreed. "Father, I pray for them which Thou hast given Me out of the world, and not for these alone, but for them also which shall believe on Me through their word, that they all may be agreed as, Thou, Father, art agreed with Me, and I with Thee, that they also may be agreed with us," and all come to dwell in unity, and in all glory and everlasting burnings of the Gods; and then we shall see as we are seen and be as our God, and He as His Father.—History of Joseph Smith, Mill. Star, Vol. XXIV, p. 109.

14. I have another subject to dwell upon which is calculated to exalt man. * * * * * It is associated with the subject of the resurrection of the dead, namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men, and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world, for God has told me so, if you don't believe me, it will not make the truth without effect. * * * * * We say that God Himself is a self-existent being. Who told you so? It is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? God made a tabernacle and put a spirit into it, and it became a living soul. [Refers to the old Bible]. How does it read in the Hebrew? It does not say in Hebrew that God created the spirit of man. It says, "God made man out of earth and put into him Adam's spirit and so became a living body." * * * * * I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits, for they are co-equal with our Father in heaven.—History of Joseph Smith, Mill. Star, Vol. XXIII, pp. 248-262.

15. You ask the wise doctors why they say the world was made out

of nothing, and they will answer, "Don't the Bible say He created the world?" And they infer from that word create that it must have been made out of nothing. Now the word create came from the word *baurau*, which does not mean to create out of nothing; it means to organize, the same as man would organize material and build a ship. Hence we infer that God had materials to organize the world out of—chaos—chaotic matter, which is element, and in which dwells all the glory. Elements had an existence from the time He had. The pure principles of elements which can never be destroyed, they may be organized and reorganizd, but not destroyed. They had no beginning, and can have no end.—History of Joseph Smith, Mill. Star, Vol. XXIII, p. 248.

REVIEW.

1. What are the orthodox views respecting the Godhead? 2. About when was the orthodox creed formulated? 3. Under what manner may man receive knowledge concerning the character and nature of God? 4. What were the teachings of the Prophet respecting the personality and nature of God? 5. How may the Prophet's doctrine be defined by regarding Jesus Christ as God? 6. What consequences grow out of accepting the doctrine that God the Father and God the Son and the Holy Ghost are distinct personalities? 7. How can you defend the doctrine of plurality of Gods from the language in Genesis? 8. How sustain it from the testimony of John? 9. How by the testimony of Paul? 10. How by the testimony of Jesus? 11. How from the Hebrew language? 12. In what manner did our God obtain His position? (Note 10.) 13. Can you quote any instances from Scripture where men were appointed to be Gods to other individuals and nations and people? 14. How do you harmonize the doctrine of the plurality of Gods with the declarations of Scriptures concerning the "oneness" of God? 15. How did God become God? 16. What were the teachings of the Prophet relative to the immortality of man? 17. What were his teachings on the subject of creation?

LESSON XIX.

TEACHINGS OF THE PROPHET.—(*Concluded.*)

January, 1843—June, 1844.

SUBJECT.

1. Miscellaneous Items.

REFERENCES

- a.* Meaning of the word *Mormon*.
Note 1.
- b.* On good men, and prophets.
Note 2.
- a.* Joseph on himself. *Note 3.*
- d.* The Lord's dealings with his children. *Note 4.*
- e.* Object of gathering the Jews anciently. *Note 5.*
- f.* Spirits in prison. *Note 6.*
- g.* Sectarian priests. *Note 7.*
- h.* The Prophet's view of The Church and the Saints. *Note 8.*
- i.* Mormonism and friendship. *Note 9.*
- j.* The power of the word of God.
Note 10.
- k.* The power and descent of the Melchisedek priesthood. *Note 11.*
- l.* The Holy Ghost and Jesus.
Note 12.
- m.* The Constitution of the United States and its defects. *Note 13.*
- n.* The creeds of men. *Note 14.*
- o.* The Bible and its translation.
Note 15.
- p.* A prophecy concerning the present generation. *Note 16.*
- q.* The land of Zion. *Note 17.*

H. J. S. (M. S.), vol. XXI,
pp. 143-4.

References will be found at
the end of each note for each
item of doctrine.

M. S., vol. XXIII, p. 286

NOTES.

[As the title of the notes in this lesson would be essentially the same as the subdivisions in the lesson, titles to the notes are omitted. It is suggested that collateral evidences to the truth of the principles and doctrines be sought out of the Scriptures.]

1. Before I give a definition, however, to the word Mormon, let me say that the Bible, in its widest sense, means good, for the Savior says, according to the Gospel of John, "I am the good shepherd," and it will not be beyond the common use of terms to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon good; the Dane god; the Goth goda; the German gut; the Dutch goed; the Latin Bonus; the Greek kalos; the Hebrew tob, and the Egyptian mon. Hence, with the addition of more or the contraction mor, we have the word Mormon, which means, literally, more good.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 144.

2. I do not think there have been many good men on the earth since the days of Adam; but there was one good man and His name was Jesus. Many persons think a Prophet must be a great deal better than anybody else. Suppose I would condescend—yes, I will call it condescend—to be a great deal better than any of you, I would be raised up to the highest heavens, and who should I have to accompany me? I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite. I do not want you to think I am very righteous, for I am not. God judges men according to the use they make of the light which He gives them. * * * * —History of Joseph Smith, Vol. XXI, p. 158.

* * * I am like a huge, rough stone rolling down from a high mountain, and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women, all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth polished stones with which I come in contact become marred. * * * * I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone. I have not the least idea, if Christ should come to the earth and preach such rough things as He preached to the Jews, but that this generation would reject Him for being so rough.—History of Joseph Smith Mill. Star, Vol. XXI, pp. 158 and 217.

4. The Lord deals with His people as a tender parent with a child, communicating light and intelligence and the knowledge of His ways as they can bear it. The inhabitants of the earth are asleep; they know not the day of their visitation. The Lord hath set the bow in the cloud for a

sign that while it shall be seen, seed time and harvest, summer and winter shall not fail, but when it shall disappear, woe to that generation, for behold the end cometh quickly.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 159.

5. The Prophet's text was Matt., xxiii, 37. And he said: The main object [in gathering the Jews] was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation, for there are certain ordinances and principles that when they are taught and practised, must be done in a place or house built for that purpose. It was the design of the council of heaven before the world was, that the principles and laws of the Priesthood were predicated upon the gathering of the people in every age of the world. Jesus did everything possible to gather the people and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men, or not to be altered or changed. All must be saved on the same principles. It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 217.

6. I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief saying, "This day shalt thou be with me in paradise." King James' translators make it out to say paradise. But what is paradise? It is a modern word, it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise, but it was, "This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries." And Peter says he went out and preached to the world of spirits (spirits in prison, 1st Peter, 3rd chapter, 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth. * * * * * Hades the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one, it is a world of spirits. The righteous and the wicked will go to the same world of spirits until the resurrection. "I do not think so," says one. If you will go to my house any time, I will take my lexicon and prove it to you. The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy, and that they might have enjoyed themselves, and they are their own accusers.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 218.

7. A man of God should be endowed with wisdom, knowledge, and understanding in order to teach and lead the people of God. The sectarian

priests are blind, and they lead the blind, and they will fall into the ditch together. They build with hay, wood and stubble, on the old revelations, without the true Priesthood or spirit of revelation.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 219.

8. I see no fault in The Church, and therefore let me be resurrected with the Saints, whether I ascend to heaven or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors, and make a heaven of it. Where this people are there is good society. What do we care where we are if the society be good? I don't care what a man's character is, if he's my friend—a true friend—I will be a friend to him, and preach the Gospel of salvation to him and give him good counsel, helping him out of his difficulties.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 764.

9. Friendship is one of the grand fundamental principles of "Mormonism" to revolutionize and civilize the world, and cause wars and contentions to cease, and men to become friends and brothers. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid; the calf and young lion, and the fatling and a little child shall lead them; the bear and the cow shall lie down together, and the sucking child shall play on the hole of the asp and the weaned child shall play on the cockatrice's den, and they shall not hurt or destroy in all My holy mountain, saith the Lord of hosts. It is a time honored adage that love begets love. Let us pour forth love—show forth all kindness unto all mankind and the Lord will reward us with everlasting increase; cast our bread upon the waters, and we shall receive it after many days, increased to a hundredfold. Friendship is like brother Turley in his blacksmith shop, welding iron to iron, it unites the human family with its happy influence.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 779.

10. Every word that proceedeth from the mouth of Jehovah has such an influence over the human mind—the logical mind—that it is convincing, without other testimony. Faith cometh by hearing. If ten thousand men testify to a truth you know, would it add to your faith? No. Or will ten thousand testimonies destroy your knowledge of a fact? No. I don't want any one to tell me I am a Prophet, or attempt to prove my word.—History of Joseph Smith, Mill. Star, Vol. XX, p. 795.

11. What was the power of Melchisedec? 'Twas not the Priesthood of Aaron which administered in outward ordinances and the offering of sacrifices. Those holding the fullness of the Melchisedec Priesthood are kings and priests of the Most High God, holding the keys of power and blessings! In fact, the Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. Abram says to Melchisedec, "I believe all that thou hast taught me concerning the Priesthood and the coming of the Son of Man;" so Melchisedec ordained Abram and sent him away. Abram rejoiced, saying, "Now I have a Priesthood. Salvation could not come to the world without the mediation of Jesus Christ." * * * * * Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." The Melchisedec Priesthood holds the right from the eternal God, and not

by descent from father and mother, and the Priesthood is eternal as God himself, having neither beginning of days nor end of life.—History of Joseph Smith, Mill. Star, Vol. XXII, p. 55.

12. The Holy Ghost is God's messenger to administer in all those Priesthoods. Jesus Christ is the heir of this kingdom—the only begotten of the Father according to the flesh, and holds the keys over all this world. Men have to suffer that they may come up on Mount Zion and be exalted above the heavens.—History of Joseph Smith, Mill. Star, Vol. XXII, p. 55.

13. It is one of the first principles of my life and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the Constitution is, it is not broad enough to cover the whole ground. Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of government officers who refuse to protect the people in their religious rights, or punish those mobs, States or communities who interfere with the rights of people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provision, a man or people who are able to protect themselves can get along well enough, but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury. The Constitution should contain a provision that every officer of the government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment; and then the President of the United States would not say "Your cause is just but I can do nothing for you." Governors issue exterminating orders, or judges say, "The men ought to have the protection of law, but it won't please the mob; the men must die anyhow to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity." Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.—History of Joseph Smith, Mill. Star, Vol. XXII, p. 262.

14. I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up in the presence of God, and learn all things; but the creeds set up stakes and say, "Hitherto shalt thou come, and no further," which I cannot subscribe to.—History of Joseph Smith, Mill. Star, Vol. XXII, p. 263.

15. I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. As it read, Gen. vi, 6: "It repented the Lord that He had made man on the earth," also Num. xxiii, 19, "God is not a man, that he should lie; neither the son of man, that He should repent;" which I do not believe. But it ought to read, "It repented Noah that God made man." This I believe and then the other quotation stands fair. If any man will prove to me by one passage of Holy Writ, one item I believe to be false, I will renounce and dis-

claim it as far as I have promulgated it. The first principles of the Gospel, as I believe, are, faith, repentance, baptism for the remission of sins, with the promise of the Holy Ghost. Look at Heb. vi, 1 for contradictions: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." If a man leaves the principles of the doctrine of Christ, how can he be saved in the principles? This is a contradiction. I don't believe it. I will render it as it should be: "Therefore not leaving the principles of the doctrine of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on hands, and of resurrection of the dead, and of eternal judgment.—History of Joseph Smith, Mill. Star, Vol. XXII, p. 263.

16. I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter-desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today and should preach the same doctrine He did then they would put Him to death. I defy all the world to destroy the work of God, and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.—History of Joseph Smith, Mill. Star, Vol. XXII, p. 263.

REVIEW.

1. What is the common meaning of the word "Mormon?" (See Webster). 2. What was the Prophet's definition of the word? 3. What were the views of the Prophet relative to good men? 4. What were his views regarding sectarian priests? 5. What was the Prophet's estimate of himself? 6. What did the Prophet teach relative to the object of gathering the Jews anciently? 7. What was the Prophet's views respecting the inherent power of the word of God? 8. What did Joseph teach regarding the power and descent of the Melchisedec Priesthood? 9. What did the Prophet teach respecting the Bible and its translation? 10. What were his views concerning the creeds of men? 11. What did he teach concerning the land of Zion?

LESSON XX.

ANOTHER ATTEMPT TO KIDNAP THE PROPHET.

EVENTS.

1. Revival of the old Missouri Charges of Treason, Arson, etc.

- a. Activity of Bennett.
- b. Action of Governors Reynolds of Missouri and Ford of Illinois.

Note 1.

- c. The Prophet at Dixon—Action of Joseph's friends.

Note 2.

2. The Arrest at Dixon.

- a. The Prophet's decision to remain at Dixon until the arrival of the sheriffs. *Note 3.*
- b. Course of the sheriffs in making the arrests. *Note 4.*
- c. Cyrus Walker, and securing writ of *habeas corpus*. *Note 5.*
- d. Arrival at Paw Paw Grove—Old Mr. Town and the sheriffs. *Note 6.*
- e. New writs—the start for Quincy—destination changed to Nauvoo.

REFERENCES.

H. J. S. (M. S.), vol. XXI, pp. 234 to 668 inclusive.

R. F. of N., ch.

L. J. S. (C.), ch. lvii and lix.

W. H. U., ch. xli.

3. The Arrival at Nauvoo.

- a. The Prophet joyously greeted by the citizens. *Note 7.*
- b. The right of the municipal court of Nauvoo to issue writs of *habeas corpus*—the opinion of the Prophet. *Notes 9, 10, and 11.*
- c. The hearing—*ex parte*—before the municipal court.
- d. The Prophet released. *Note 12.*

NOTES.

1. REVIVAL OF OLD CHARGES—ACTION OF GOVERNORS OF MISSOURI AND ILLINOIS:—A pitiable yielding to murderous hate was exhibited in the conduct in June, 1843, of Reynolds and Ford, the governors respectively of the great States of Missouri and Illinois. The adviser of Reynolds was John C. Bennett, corrupt traitor; the adviser of Ford was Sam C. Owens, one of the leaders of the Jackson mob. On the 13th day of June, Thomas Reynolds, governor of the State of Missouri, made a requisition upon the State of Illinois for the person of Joseph Smith, Jr., charged with treason, on the ground that he was a fugitive from justice. To show the close communion of the quartette, Reynolds, Bennett, Ford and Owens, it is well to note that Bennett and Owens, before any papers were issued, made their boasts that the governors of the two States would comply with their demands, and that Joseph Smith would be delivered to death at the hands of his old enemies in Missouri. And on the 10th of June, three days before the requisition was issued, Sam Owens and John C. Bennett had informed Governor Ford by letter that Joseph Reynolds, sheriff of Jackson county, (although the alleged offence of treason had been committed in Daviess county) would be appointed, by Governor Reynolds of Missouri, to receive the person of Joseph Smith from the officials of Illinois, and they in the same letter instructed Governor Ford to appoint Harmon T. Wilson, of Hancock county, to serve the writ which they demanded Ford to issue. Their reason for wanting Reynolds, of Jackson County, is clear; he was known to be in sympathy with the mob there, while the officers of Daviess County might have an abhorrence of murder and might refuse to be so pliant as the assassins desired.—Cannon's Life of Joseph Smith, p. 415.

2. PROMPTNESS OF JOSEPH'S FRIENDS:—In the meantime Joseph's friends were not inactive. The day before Governor Ford issued the warrant for the apprehension of the Prophet he incidentally mentioned to Judge James Adams that a requisition had been made by Missouri for the arrest of Joseph, and that he should issue it the next day; whereupon Judge Adams dispatched an express from Springfield to Nauvoo with this information. The express arrived in Nauvoo on the 16th of June, but three days before. Joseph with Emma, had left Nauvoo to visit Emma's sister, a Mrs. Wasson, living near Dixon, Lee County, a little more than two hundred miles north of Nauvoo. But on the arrival of the messenger from Judge Adams, Hyrum Smith at once dispatched Stephen Markham and William Clayton to Joseph with the information. They left Nauvoo about midnight of the eighteenth and sixty-six hours later arrived at Wasson's, having ridden two hundred and twelve miles in that time, changing horses only once, and that near the end of the journey. Shortly after the arrival of Clayton a Mr. Southwick, of Dixon, rode out to Inlet Grove where Mr. Wasson lived to inform Joseph that a writ was out for him, and for his pains and interest the Prophet paid him twenty-five dollars, though he had already been informed by Clayton and Markham.—Rise and Fall of Nauvoo.

3. PROPHETIC ASSURANCE OF SAFETY:—I told them [Markham and Clayton] not to be alarmed. "I have no fear. I shall not leave here. I shall find friends and Missourians cannot hurt me, I tell you, in the name of Israel's God."—History of Joseph Smith, Mill. Star, Vol. XXI, p. 252.

4. BRUTALITY OF THE OFFICERS:—Wilson and Reynolds had disguised themselves and proposed to be "Mormon" Elders following Joseph to Wasson's. On the 23rd of June they reached that place while the family were at dinner and said: "We want to see Brother Joseph." They seized him the instant they found him and presented cocked pistols to his breast, without showing any writ or serving any process. Joseph enquired, "What is the meaning of this?" And Reynolds replied: "God damn you be still, or I'll shoot you, by God." Wilson joined in this awful profanity and threat and they both struck the Prophet with their pistols. He only said: "Kill me, if you will, I am not afraid to die; I have endured so much oppression that I am weary of life. But I am a strong man, and I could cast both of you down if I would. If you have any legal process to serve, present it, for I am at all times subject to law and shall not offer resistance. * * * * *

At Dixon they thrust him into a room at the tavern and guarded him there, while ordering fresh horses to be ready in five minutes. As Stephen Markham had raised an alarm at Dixon and proposed to get a lawyer, Reynolds once more declared his intentions to shoot the Prophet. Joseph said: "Why do you make this threat so often? If you want to shoot me, do so. I am not afraid." The continued calmness and the undaunted heroism of the Prophet had their effect upon the captors, and at last they desisted from their threats, although they continued their abuse.—Cannon's Life of Joseph Smith, pp. 417-418.

5. THE PLEDGE TO VOTE FOR CYRUS WALKER:—Mr. Cyrus Walker, who was out electioneering to become the representative in Congress, told me that he could not find time to be my lawyer, unless I would promise him my vote. He being considered the greatest criminal lawyer in that part of Illinois, I determined to secure his aid, and promised him my vote. He afterwards went to Markham and joyfully said, "I am sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."—History of Joseph Smith, Mill. Star, Vol. XXI, p. 267.

6. THE PROPHET'S TREATMENT AT DIXON:—While waiting at Dixon for his lawyers to get out writs of habeas corpus and other legal papers the people gathered in the hotel and wanted to hear the Prophet preach; but Sheriff Reynolds entered the room and said, pointing to me: "I wish you to understand this man is my prisoner, and I want you to disperse; you must not gather round here in this way." Upon which Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking stick, advanced towards Reynolds, bringing his hickory upon the floor and said: "You damned infernal puke, we'll learn you to come here and interrupt gentlemen. Sit down there, (pointing to a very low chair) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed on by a nigger-driver. You can not kidnap men here. There's a committee in this grove that will sit on your case, and sir, it is the highest tribunal in the United States, as from its decision there is no appeal."—History of Joseph Smith, Mill. Star, Vol. XXI, p. 286.

7. THE PROPHET'S RECEPTION AT NAUVOO:—A messenger had carried the news of the home-coming to Nauvoo, and on Friday, June 30th, a joyous cavalcade went out to meet the Prophet. The meeting between

Joseph and Hyrum was most touching. Joseph had just passed through one of the many perils of his life, but one of the few which Hyrum did not share, and his return caused Hyrum to weep for joy as he took the Prophet in his arms. The spectacle of the entry into Nauvoo was most imposing, for the delighted people sang for joy and made such demonstrations of love and gladness in Joseph's behalf, that the lawyers and officers from Dixon were charmed and deeply impressed.—Cannon's Life of Joseph Smith, p. 423.

9. THE DECISION TO GO TO NAUVOO INSTEAD OF QUINCY:—En route for Quincy, Joseph convinced his lawyers and Sheriff Campbell, of Lee County, and others that the municipal court of Nauvoo had the right to try cases under writs of habeas corpus, and since the writ that he had sued out and served on Reynolds of Missouri was made "returnable before the nearest tribunal in the fifth judicial district authorized to hear and determine writs of habeas corpus," he insisted on being taken to Nauvoo for a hearing. He prevailed too, and, for that place the company directed their course.—Rise and Fall of Nauvoo.

10. THE NAUVOO CHARTER AND WRIT OF HABEAS CORPUS:—The clause in the charter giving to the municipal court the power to issue writs of habeas corpus was as follows: "The municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the city council:" and the city council passed an ordinance in which is contained this clause: "No citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of habeas corpus." And there was the general welfare provision, which provided that the "City Council shall have power and authority to make, ordain, establish and execute such ordinances not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit and safety of the inhabitants of said city."—Rise and Fall of Nauvoo.

11. VIEWS OF THE PROPHET ON THE POWERS OF THE MUNICIPAL COURT AT NAUVOO RESPECTING HABEAS CORPUS:—In the estimation of Joseph the clause in the preceding note gave the city council the authority to enact the ordinance pertaining to habeas corpus. Indeed Joseph maintained that all the power there was in Illinois she gave to Nauvoo, and that the municipal court had all the power within the limits of the city that the State courts had, and that power was given by the same authority—the legislature. A number of lawyers of more or less prominence in the State professed to hold the same view, but little reliance can be put in the support they bring to the case, since they were seeking political preferment and would, readily, in the interpretations of the powers granted by the charter, favor that side of the controversy most likely to please the citizens of Nauvoo. * * * * * On the other hand, it was contended that the grant in the charter was intended by the legislature only to give the power to the municipal court to issue writs of habeas corpus in cases of arrest for violation of city ordinances, and that giving power to the municipal court to test the warrants or processes issued from the State courts, was never contemplated by the legislature, and that the passage of any ordinance by the city council that would bring about or authorize any such unusual proceedings was an unwarranted assumption of pow-

er, wrong in principle and consequently subversive of good government.—*Rise and Fall of Nauvoo.*

12. **THE EXPARTE HEARING AT NAUVOO:**—When Joseph was on trial for this same offense before Judge Douglas on a writ of habeas corpus in 1841 as already set forth in a previous lesson, the court refused to enter into the consideration of the merits of the case, as the judge doubted whether on a writ of habeas corpus he had a right to go behind the writ and inquire into the merits of the case. The same point was avoided by Judge Pope in the hearing Joseph had before him on a similar writ, when charged with being accessory before the fact in an assault upon the life of ex-Governor Boggs. But the municipal court had no such scruples, and at once proceeded to try the case *ex parte*, on its merits, and Hyrum Smith, P. P. Pratt, Brigham Young, G. W. Pitkin, Lyman Wight and Sidney Rigdon were examined as witnesses. Their affidavits before that court concerning events that happened to the Saints in Missouri, afford the most circumstantial, reliable and exhaustive history of The Church while in that State, that has ever been published.—*Rise and Fall of Nauvoo.*

REVIEW.

1. During the interval of peace what enemies of the Prophet were active. 2. About this time what action did Governor Reynolds, of Missouri, take? 3. What reply did Governor Ford, of Illinois, make to this demand? 4. Where and under what circumstances was the Prophet arrested? 5. What was the course of the sheriffs in making the arrest? 6. In what way did the Prophet secure a writ of habeas corpus? 7. What interesting event took place at Pawpaw Grove? 8. What change in route was made after leaving Dixon? 9. In what manner was the Prophet greeted at Nauvoo? 10. What was Joseph's treatment of his enemies who had abused him? 11. Under what authority did the municipal corporation issue writs of habeas corpus? 12. For what purpose is the writ of habeas corpus designed? 13. Was the claim that the municipal government of Nauvoo had the power to issue writs of habeas corpus in cases coming under the law of the State usual? 14. Was such a power granted in the charter of Nauvoo? 15. If granted by the letter of the charter was it probably the intention of the legislature to grant such powers? 16. In what manner under the habeas corpus issued by the municipal government was the Prophet tried? 17. What was the issue of the trial?

LESSON XXI.

POLITICAL DIFFICULTIES.

July and August, 1843.

EVENTS.

1. The Election of August 7th, 1843.

- a. Political power of the Saints in Nauvoo. *Notes 1 and 2.*
- b. The pledge of Joseph to vote for Cyrus Walker.
- c. Hyrum's advice to the Saints in the election. *Note 3.*
- d. The statement of the *Illinois State Register*. | *Note 4.*
- e. Was the Whig plot a justification for the change in the attitude of the people of Nauvoo?
- f. Effect of the unexpected change in the Mormon vote. *Note 5.*

2. A New Policy in Political Affairs.

- a. Political importance of the Mormon people in the Presidential election. *Note 6.*
- b. Correspondence with Henry Clay, John C. Calhoun *et al.*—Object of the correspondence. *Notes 7, 8 and 9.*
- c. The Prophet a candidate. *Note 10.*
- d. Reasons for the step. *Note 11.*
- e. Views of the new candidate on the powers and policy of the government of the United States. *Note 12.*

REFERENCES.

R. F. of N.

H. J. S. (M. S.), vol. XXII, p. 6 *et seq.*, and vol. XXIII, pp. 6-119.

L. J. S. (C.), ch. lix.
W. H. U., ch. xii.

R. F. of N.

M. S., vol. XXII p. 712; 776
8; 742-744; -763, 6-

- f. Ratification of Joseph's nomination and his policy. *Note 13.* Good abbreviation.
L. J. S. (C.), ch. 1x; also
R. F. of N., ch.
- g. Prophet's own view of his candidacy. *Note 14.*
3. **Movement of The Church to the West in Contemplation by the Prophet.** *Note 15.* See Succession in President
cy 2nd ed., ch. , where the
subject is treated at length.

NOTES.

1. **THE POLITICAL SITUATION AND POWER OF THE SAINTS:—**The Whig and Democratic parties were so divided in Illinois that the citizens in Nauvoo held the balance of power in the congressional district where they were located, and also in the county, and were likely soon to hold it in the entire State. Whichever party they voted with in their district, as they voted unitedly, gained the election. This circumstance brought to the people of Nauvoo many concessions, and caused the candidates of both political parties at times to fawn at their feet, and then again threaten their destruction. It was a case where "Bel boweth down, and Nebo stoopeth. But we shall see that it also brought with it serious difficulties that contributed in no small degree to hasten the fall of Nauvoo.—Rise and Fall of Nauvoo.

2. **THE JUSTIFICATION FOR THE POLITICAL ACTION OF THE SAINTS:—**With regard to elections, some say all the Latter-day Saints vote together and vote as I say. But I never tell any man how to vote, or who to vote for. But I will show you how we have been situated by bringing a comparison. Should there be a Methodist society here and two candidates running for office, one says, "If you will vote for me and put me in Governor I will exterminate the Methodists, take away their charters," etc. The other candidate says, "If I am Governor, I will give all an equal privilege." Which would the Methodist vote for? Of course they would vote en masse for the candidate that would give them their rights. Thus it has been with us. Joseph Duncan said, if the people would elect him he would exterminate the Mormons and take away their charters. As to Mr. Ford he made no such threats, but manifested a spirit in his speeches to give every man his rights, hence The Church universally voted for Mr. Ford and he was elected Governor.—History of Joseph Smith, Mill. Star, Vol. XXI, p. 668.

3. **THE PLEDGE OF THE PROPHET TO VOTE FOR WALKER:—**It will be remembered that Cyrus Walker refused to assist Joseph when under arrest at Dixon, unless he would pledge him his vote in the then coming election. This Joseph did and Walker was satisfied that he would go to Congress, as he expected that Joseph's vote would bring him the entire vote of Nauvoo, which would insure his election, and he so expressed himself to Stephen Markham. But the day before election, which was Sunday, Hyrum told Joseph that the spirit manifested it unto him that it

would be to the best interests of the people to vote the Democratic ticket, and for Mr. Hoge, the Democratic candidate for Congress. Joseph made that announcement in a public meeting, but in addressing the people he said: "I am not come to tell you to vote this way, that way or the other. In relation to national matters I want it to go abroad to the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one. I am a third party, and stand independent and alone. I desire to see all parties protected in their rights." Referring to what Hyrum had communicated to him he said: "I never knew Hyrum to say he had a revelation and it failed. Let God speak and all men hold their peace. Joseph kept his pledge personally, and voted for Cyrus Walker; but the Democratic ticket was overwhelmingly victorious in Nauvoo.—Rise and Fall of Nauvoo.

4. WAS THE AFFAIR AT DIXON A POLITICAL CONSPIRACY?—The public is already aware that a demand was lately made upon the Governor of this State for the arrest of Joseph Smith, and that a writ was accordingly issued against him. We propose now to state some of the facts furnishing strong grounds of suspicion that the demand which was made on the Governor here was a maneuver of the Whig party. 1st. A letter was shown to a gentleman of this city, by the agent of Missouri, from the notorious John C. Bennett to a gentleman in one of the western counties of that State, urging the importance of getting up an indictment immediately against Smith, for the five or six years' old treason of which he was accused several years ago. 2nd. This charge had been made once before, and afterwards abandoned by Missouri. It is the same charge on which Smith was arrested and carried before Judge Douglas and discharged two years ago. After that decision, the indictment against Smith was dismissed, and the charge wholly abandoned. 3rd. But in the letter alluded to, Bennett says to his Missouri agent, "Go to the judge, and never leave him until he appoints a special term of court; never suffer the court to adjourn until an indictment is found against Smith for treason. When an indictment shall have been found, get a copy and go immediately to the Governor, and never leave him until you get a demand on the Governor of Illinois for Smith's arrest; and then dispatch some active and vigilant person to Illinois for a warrant and let him never leave the Governor until he gets it, and then never let him come back to Missouri without Smith. 4th. A special term of the Circuit court of Daviess County, Missouri, was accordingly called on the 5th day of June last. An indictment was found against Smith for treason five years old. A demand was made and a writ issued, as anticipated, by the 17th of the same month. 5th. Bennett, it is well known, has for a year past been a mere tool in the hands of the Whig junto at Springfield. He has been under their absolute subjection and control, and has been a regular correspondent of the Sangamo Journal, the principal organ of the Whig party. He has been a great pet of both the Journal and the Junto, and that paper has regularly announced his remarks from place to place, until latterly, and within the last year has published more of his writings than of any other person, except the editor. Cyrus Walker, a short time after his nomination as the Whig candidate for Congress in the Sixth district, made a pilgrimage to Nauvoo, for the purpose

of currying favor with the Mormons, and getting their support. But in this he was disappointed and dejected; and it was generally believed that, failing to get the Mormon vote, he would be beaten by his Democratic opponent. 7th. Let it be also borne in mind that the treason of which Smith was accused was five or six years old; that it had been abandoned as a charge by Missouri; that the Circuit court of that State sat three times a year; that Smith was permanently settled at Nauvoo, no person dreaming that he would leave there for years to come; that they might have waited in Missouri for a regular term of the court, if the design was simply to revive a charge of treason against Smith, with a perfect assurance that he would always be found at home, and be as subject to arrest at one time as another. But this delay did not suit the conspirators as it would put off an attempt to arrest Smith until after the August election. Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith, at Dixon, refused to employ a Democratic lawyer and insisted upon having a Whig lawyer of inferior abilities, simply upon the ground, as he stated, that the Democrats were against him. Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress miraculously happened to be within six miles of Dixon when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody; and that he was actually employed, and actually did get Smith discharged from custody; and withal, let it be remembered that John C. Bennett is the pliant tool and pander of the Junto at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted. We say let all these facts be borne in mind, and they produce a strong suspicion, if not conviction, that the whole affair is a Whig conspiracy to compel a Democratic Governor to issue a writ against Smith, pending the congressional elections, so as to incense the Mormons, create a necessity for Walker's and perhaps Browning's professional services in favor of Smith, to get him delivered out of a net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause."—*Illinois State Register*, quoted in *History of Joseph Smith*. Mill. Star, Vol. XXI, p. 762.

5. EFFECT IN THE UNEXPECTED CHANGE OF THE "MORMON" VOTE:—This sudden, unexpected change as to which party the citizens of Nauvoo would vote for, stirred up to the very depths the enmity of the defeated political party, and when shortly after the election R. D. Foster, who had been elected school commissioner, and G. W. Thatcher, who had been elected clerk of the commissioner's court for the county appeared at the court house in Carthage to take the oath of office, and file their bonds, an attempt was made to keep them from doing so, and the court was threatened with violence if the Mormons were permitted to qualify. They qualified nevertheless; whereupon a call was issued for an anti-Mormon meeting to convene in Carthage on the following Saturday, August the 19th, to protest against the Mormons holding office. * * * * * One of the principal movers in these meetings was Walter Bagby, the county collector, with whom Joseph had some difficulty in relation to the payment of taxes. In the dispute that arose Bagby told Joseph he lied, and for the insult

Joseph struck him several times and would doubtless have thrashed him soundly but for the interference of Daniel H. Wells. From that time on Bagby became the relentless enemy of Joseph and the inspirer of these meetings at Carthage, and afterwards went to Missouri where he conferred with the Prophet's old enemies, and brought about that concerted action between the Missourians and the anti-Mormons of Illinois which resulted finally in the Prophet's assassination.—Rise and Fall of Nauvoo.

6. THE PEOPLE OF NAUVOO A FACTOR IN THE PRESIDENTIAL ELECTION:—In the meantime another important event began to take shape. As the time of the Presidential election was now approaching the probable candidates for the office began to be discussed. It was well known that the vote of the citizens of Nauvoo would be important, as it would most likely determine whether Illinois would go Whig or Democratic. The political friends of John C. Calhoun at Quincy, early perceived the importance of securing their favor, and begun to work for it. A colonel Frierson of Quincy, the political friend of John C. Calhoun, expressed great sympathy for the Saints because of the injustice and persecution they had received at the hands of Missouri, and intimated to Brother Joseph L. Heywood that the Hon. B. Rhett a representative from South Carolina to the United States Congress, and also a political friend to Mr. Calhoun had expressed a willingness to present to Congress a memorial for a redress of wrongs suffered by the Saints in Missouri, but was careful to intimate to Brother Heywood, and through him to the citizens of Nauvoo, that he supposed that Mr. Calhoun would be a more acceptable candidate to them than Mr. Van Buren. Colonel Frierson afterwards went to Nauvoo, met in council with leading citizens and drafted a memorial to Congress; a copy of which he took with him to Quincy to obtain signers, but I think it never reached the House of Representatives.—Rise and Fall of Nauvoo.

7. CORRESPONDENCE OF THE PROPHET WITH LEADING STATESMEN—CALHOUN:—This incident, however, suggested to the brethren the propriety of addressing letters to each of the candidates for the Presidency—five in number, viz: John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren—and ascertain what policy they would adopt, respecting the Saints and redressing the wrongs done them by Missouri. Only two out of the number gave a reply. They were Calhoun and Clay. The former was of the opinion that the general government possessed such limited and specific powers, that the Missouri troubles did not come within its jurisdiction. As to his treatment of the Latter-day Saints, as the Constitution and the laws of the Union made no distinction between citizens of different religious creeds, he should make none, but so far as the executive was concerned all should have the full benefit of both, and none should be exempt from their operation.—Rise and Fall of Nauvoo.

8. HENRY CLAY:—Clay partially disclaimed being a candidate for the Presidency, but said if he ever entered into that high office, he must do so free and unfettered, with no guarantees but such as might be drawn from his whole life, character and conduct. But he was careful to say that he had watched the progress of the Saints, and sympathized with them in their suffering under injustice, which had been inflicted upon them.

and thought that they in common with other religious communities should enjoy the security and protection of the Constitution and laws.—Rise and Fall of Nauvoo.

9. THE PROPHET'S ANSWERS:—To these letters the Prophet Joseph wrote scathing replies. The particular portion of Calhoun's answer with which he dealt, was that which claimed that the general government had no jurisdiction in the case of the Saints and Missouri, and handled rather roughly the senator's doctrine of the limited powers of the general government. In reply to Henry Clay he dealt chiefly with his "No pledge nor guarantee" doctrine, only such as could be drawn from his whole life, character and conduct; and drew such a picture of that statesman's past conduct, that the Kentucky senator could not feel flattered withal, to say the least, and in good round terms he denounced the subterfuges of politicians and demanded of the nation justice in behalf of his afflicted people.—Rise and Fall of Nauvoo.

10. JOSEPH SMITH A CANDIDATE FOR PRESIDENT:—Monday, 29th. At ten a. m., the Twelve Apostles, together with Brother Hyrum and J. P. Green, met at the mayor's office, to take into consideration the proper course for this people to pursue in relation to the coming Presidential election. The candidates for the office of President of the United States at present before the people are Martin Van Buren and Henry Clay. It is morally impossible for this people in justice to themselves to vote for the re-election of Mr. Van Buren—a man who criminally neglected his duties as chief magistrate in the cold and unblushing manner which he did when appealed to for aid in the Missouri difficulties. His heartless reply burns like a fire brand in the breast of every true friend of liberty, "Your cause is just but I can do nothing for you." As for Mr. Clay, his sentiments and cool contempt for the people's rights are manifested in his reply, "You had better go to Oregon for redress," which would prohibit any true lover of our Constitution privileges from supporting him at the ballot box. It was, therefore, moved by Willard Richards, and voted unanimously, that we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honorable means in our power to secure his election.—Life of Joseph Smith, Mill. Star, Vol. XXII, p. 684.

11. REASON FOR THE CANDIDACY OF THE PROPHET:—One great reason we have for pursuing our present course is, that at every election we have been made a political target for the filthy demagogues in the country to shoot their loathsome arrows at. And every story has been put into requisition to blast our fame from the old fabrication of "walk on the water" down to "the murder of ex-Governor Boggs." The Journals have teemed with this filthy trash, and even men who ought to have more respect for themselves—men contending for the gubernatorial chair have made use of terms so degrading, so mean, so humiliating, that a Billingsgate fisherwoman would have considered herself disgraced with it. We refuse any longer to be thus bedaubed for either party. We tell all such to let their filth flow in its own legitimate channel for we are sick of the loathsome smell. * * * * Under existing circumstances, we have no other alternative; and if we can accomplish our object, well: if not, we

shall have the satisfaction of knowing that we have acted conscientiously, and have used our best judgment, and if we have to throw away our votes, we had better do so upon a worthy rather than an unworthy individual, who might make use of the weapon we put in his hand to destroy us with.—*Life of Joseph Smith*, Mill. Star, Vol. XXII, p. 791.

12. THE POWERS AND POLICY OF THE GOVERNMENT OF THE UNITED STATES:—In this document the Prophet candidate reviews the growth and development of the American government until it reached the "Acme of American glory, liberty and prosperity" under the administration of General Jackson, and then the beginning of its decline under the "withering touch of Martin Van Buren." He advocated prison reform. Advised the people of the South to petition their respective legislatures to abolish slavery by the year 1850, or now, "and save the abolitionist from reproach and ruin, infamy and shame." Recommended the payment of a reasonable price to the slave holders of the south for their slaves, to be paid by the surplus revenue arising from the sale of public lands and reduction in the wages paid to congressmen. The southern people, said he, are hospitable and noble. They will help to rid so free a country of every vestige of slavery, whenever they are assured of an equivalent for their property. He recommended more economy in the national and State governments, and more equality among the people. For the accommodation of a national bank, with branches in each state, the directors thereof to be elected yearly by the people, and the profits arising from the business to be used as revenue, in defraying the expenses of government, the profits from the branch banks, being used in the respective States where they existed, and those arising from the parent institution by the general government, and reduce taxation to the extent of the net profits of these institutions. In the light of the experience he and the Latter-day Saints had passed through in Missouri, he advocated the idea of giving the President full power to send an army to suppress mobs "and appealed to the States to repeal that relic of folly," which made it necessary for the government of a State to make a demand of the President for troops in case of invasion or rebellion. "The Governor himself," he goes on to say, "may be a mobber, and instead of being punished as he should be, for murder or treason, he may destroy the very lives, rights and property he should protect." He favored the annexation of Texas, and the extension of the authority of the United States over contiguous territory on the west and said: "When a neighboring realm petitioned to join the Union of the Sons of Liberty my voice would be come—yea come Texas, come Mexico, come Canada, and come all the world; let us be brethren, let us be one great family, and let there be universal peace!"—*Rise and Fall of Nauvoo*.

13. THE NAUVOO PRESIDENTIAL CONVENTION:—On the 17th of June, 1844, a State convention was held at Nauvoo, which ratified the views of Joseph on the Powers and Policy of the Government, passed a series of resolutions inviting all men of all parties to assist in the work of reforming the government, and in a formal manner putting in nomination General Joseph Smith for President of the United States, and Sidney Rigdon for Vice President. James Arlington Bennett, of New York, was asked to take the second place on the ticket first, but he being of Irish birth, was

not eligible and then the position was offered to Colonel Solomon Copeland, but for some reason or other he did not accept, so the next choice was Sidney Rigdon, who by that time had removed from Nauvoo to Pennsylvania.—*Rise and Fall of Nauvoo.*

14. THE PROPOSED NATIONAL CONVENTION:—Arrangements were entered into to hold a national convention in New York on the 13th of July following, and preparations made for an active campaign in favor of the Prophet nominee; but before the time for the national convention had arrived, the standard bearer of the new party of reform, Jeffersonian Democracy, free trade and sailors' rights, fell pierced by assassins' bullets, the victim of a cruel mob.—*Rise and Fall of Nauvoo.*

14. JOSEPH'S VIEWS OF HIS CANDIDACY:—As to politics, I care but little about the Presidential chair. I would not give half as much for the office of President of the United States as I would for the one I now hold as lieutenant-general of the Nauvoo Legion. We have as good a right to make a political party to gain power to defend ourselves, as for demagogues to make use of our religion to get power to destroy us. In other words, as the world has used the power of government to oppress and persecute us, it is right for us to use it for the protection of our rights. We will whip the mob by getting up a candidate for President. When I get hold of the eastern papers, and see how popular I am, I am afraid myself that I shall be elected; but if I should be, I would not say, "Your cause is just but I can do nothing for you."—*History of Joseph Smith, Mill. Star, Vol. XXIII, p. 39.*

15. THE CONTEMPLATED MOVEMENT WEST:—Tuesday, 20th. I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the Temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the Devil cannot dig us out, and live in a healthy climate, where we can live as old as we have a mind to.—*Mill Star, Vol. XXII, p. 819.*

* * * Monday, 11th. At home till 9; then spent the day in council in the lodge room over Henry Miller's house. Present—Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Parley P. Pratt, Orson Pratt, John Taylor, George A. Smith, William W. Phelps, John M. Bernhisel, Lucien Woodworth, George Miller, Alexander Badlam, Peter Haws, Erastus Snow, Reynolds Cahoon, Amos Fielding, Alpheus Cutler, Levi Richards, Newel K. Whitney, Lorenzo D. Wasson and William Clayton, whom I organized into a special council to take into consideration the subject matter contained in the above letters, and also the best policy for this people to adopt to obtain their rights from the nation and insure protection for themselves and children, and to secure a resting place in the mountains, or some uninhabited region, where we can enjoy the liberty of conscience guaranteed to us by the Constitution of our country, rendered doubly sacred by the precious blood of our fathers, and denied to us by the present authorities, who have smuggled themselves into power in the States and nation.—*Life of Joseph Smith, Mill. Star, Vol. XXIII, p. 113.*

REVIEW.

1. What election took place at Nauvoo 7th August, 1843? 2. How came the people of Nauvoo to be regarded as so important a political factor? 3. What pledge of a political nature did the Prophet give Cyrus Walker? 4. What was the probable cause of the people of Nauvoo supporting the Democratic party in this particular election? 5. What was the general effect of the supposed change in the vote of the people at Nauvoo? 6. What new policy as to politics was adopted about this time? 7. With what noted statesmen did the Prophet open correspondence with reference to the Presidential election? 8. What was the general spirit of their answers to the Prophet's questions relative to the course they would take towards the Saints? 9. Outline the Prophet's views on the policy and powers of the government? 10. Who was nominated on the Nauvoo ticket for Vice President? 11. What view did the Prophet take of his own candidacy? 12. What great movement did the Prophet have in contemplation for The Church about this time? 13. Review the points of evidence that the Prophet Joseph projected the movement of The Church to the West.

LESSON XXII.

THE MARTYRDOM.

February, 1844—June 27th, 1844.

EVENTS.

REFERENCES.

1. The Agitation in the early Spring of 1844.

L. J. S. (C.), ch. lx-lxv¹.

a. The pacific address of the Prophet.

M. S., vol. XXII, p. 806.

Note 1.

b. Action of the citizens of Carthage.

R. F. of N.,

Note 2.

c. Activity of false brethren.

W. H. U., ch. xiii.

Notes 3, 4 and 5.

2. The Nauvoo Expositor.

L. J. T., ch. xlii.

a. The prospectus of the *Expositor*.

Note 6.

b. The first number of the *Expositor*.

H. R. (J.), chs. xlii, xiv.

Note 7.

c. The arrest of the Prophet *et al* and his release.

Note 8.

d. The Prophet's second arrest, trial and release.

Note 9.

H. J. S. (M. S.), vol. XXIV, pp. 332-504. The account within those pages is by the Church Historian.

3. The Prophet Starts for the West.

a. The appeal of both parties to the Governor.

Note 10.

b. The arrival of the Governor in Carthage and his demands on the Prophet.

Notes 11 12.

c. The determination of the Prophet to go west.

Note 13.

d. The charge of cowardice—Return to Nauvoo.

Note 14.

- e. The start for Carthage and incidents by the way. *Note 15.*
- f. The arrival at Carthage. *Note 16.*
- g. The martyrdom.
- h. The testimony of martyrdom. (See N. W., ch. xxxi.)

No note to which space could be given can treat the martyrdom, hence none is given, but the student is referred to either of the following works, where a full account of the horrible deed is given:

L. J. S. (C), ch. lxvi.
 L. J. T. (R.), ch. xv.
 R. F. of N.
 H. J. S. (J.) H. R., ch. xxv.
 Doc. & Cov., sec.
 H. J. S. (M. S.), vol. XXIV.
 pp. 342 *et seq* 792.

NOTES.

1. THE PROPHET FOR PEACE:—Joseph had endeavored by every means in his power to create pacific feelings between the Saints and the other citizens of Illinois. He addressed many communications to the public in which he counseled for good sense and good order. (Cannon, p. 447). For general information, it may be well to say that there has never been any cause for alarm as to the Latter-day Saints. The Legislature of Illinois granted a liberal charter for the city of Nauvoo, and let every honest man in the Union who has any knowledge of her say whether she has not flourished beyond the most sanguine anticipations of all. And while they witness her growing glory, let them solemnly testify whether Nauvoo has wilfully injured the country, county or single individual one cent. With the strictest scrutiny publish the facts, whether a particle of law has been evaded or broken; virtue and innocence need no artificial covering. Political views and party distinctions never should disturb the harmony of society, and when the whole truth comes before a virtuous people, we are willing to abide the issue.—*Mill. Star*, Vol. XXII, p. 806.

2. THE CARTHAGE ANTI-MORMON CONVENTION:—That same day an anti-Mormon convention was held at Carthage, the object being to devise ways and means for expelling the Saints from the State as they had been driven from Missouri. Among the resolutions adopted by the meeting was one appointing the 9th day of March following as a day of fasting and prayer, whereon the pious of all the sectarians were to supplicate heaven to aid their efforts against the Prophet and his people. The inciters of this convention purposed that it should inaugurate a massacre, and yet they were so blasphemous as to pretend to ask the aid of the Almighty! Their real supplication, however, was addressed not to the realms of light, but to the prince of darkness.—*Life of Joseph Smith*, (Cannon) p. 447.

3. IN PERILS AMONG FALSE BRETHREN:—In the spring of 1844.

the Prophet was apprized by two young men, Denison L. Harris and Robert Scott, the latter being in the family of William Law, concerning a secret movement being on foot to take his life, and the lives of several other leading men in the Church; among them the Prophet's brother, Hyrum. These young men were invited to the secret meetings by the conspirators, but before going conferred with the Prophet, who told them to go, but to take no part in the proceedings of these wicked men against himself. They carried out his advice, and at the risk of their lives attended the secret meetings three times, and brought to the Prophet a report of what they had witnessed. A full account of this conspiracy written by Elder Horace Cummings, was published in the Contributor, Vol. V.—Rise and Fall of Nauvoo.

4. EVIDENCE OF PLOTS:—In addition to the testimonies of these young men was that of M. G. Eaton, who expressed a willingness to make affidavit that there was a plot laid to kill the Prophet and others, and would give the names of those who had concocted it. There was also one A. B. Williams who said the same thing. These men went before Daniel H. Wells, at the time a justice of the peace, and made affidavit that such a plot as we have spoken of existed. In their statements they name as leaders of the movement, Chauncy L. Higbee, R. D. Foster, Joseph H. Jackson and William and Wilson Law. These names correspond with those given by the young men before alluded to, except that they also name Austin Cowles, a member of the High Council, as one of the active and leading conspirators.—Rise and Fall of Nauvoo.

5. THE JUDAS SPIRIT ACTIVE:—The Judas spirit manifested itself in Nauvoo in the spring of 1844. Alarmed by the Prophet's declaration that there was a right hand Brutus near him, some of the men who were willing to betray feared that their machinations were discovered and that vengeance might be wreaked upon them. William Law and Williams Marks both feared or affected to fear for their lives. They made complaint which reached the ears of the Prophet, and he ordered an investigation in which they were allowed the fullest license to examine witnesses. The result was to show to them how utterly groundless was their fear; but further it showed to all the Saints that these men were not faithful. The people said: "Is it possible that Brother Law or Brother Marks is a traitor and would deliver Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of this? The righteous are bold as a lion." Joseph merely quoted: "The wicked flee when no man pursueth." But from this time on he knew from what quarter to expect the kiss of Judas. Jealousy of the Prophet and their personal impurity led several leading men to apostasy and to a thirst for Joseph's blood. Among them were William Law, Wilson Law, Chauncey L. Higbee, Francis M. Higbee and Robert D. Foster. They became his avowed enemies; but in secret sympathy with them were Sidney Rigdon, William Marks and Austin A. Cowles. William Law was the leader of the movement. He declared that Joseph was a fallen Prophet, and he attempted to set up a church of his own. These apostates sought by every means in their power to precipitate bloodshed in Nauvoo. They flagrantly violated the law; insulted, abused and threatened the of-

ficers; usurped official prerogatives; attempted to shoot Joseph, and spread throughout the country, and even beyond its confines, the most wicked misrepresentations and complaints concerning Joseph and the municipal administration of Nauvoo.—Cannon's *Life of Joseph Smith*, p. 450.

6. AN ANTI-MORMON PRESS:—At last the disaffected parties imported a press into the city and proposed publishing a paper to be called the *Nauvoo Expositor*. It avowed its intention in the prospectus to agitate for the repeal of the Nauvoo charter, and also announced that since its position in the city of the Saints afforded it opportunities of being familiar with the abuses that existed within the city, they intended to give a full, candid and succinct statement of facts as they really existed in the City of Nauvoo—fearless of whose particular case the facts might apply to. The proprietors of the paper were the band of conspirators already named, and Sylvester Emmons was employed as editor.—*Rise and Fall of Nauvoo*.

7. THE FIRST ISSUE OF THE EXPOSITOR:—The first, and indeed the only number of the *Expositor*, was published on the 7th day of June, 1844, and contained a most scandalous attack upon the most respectable citizens of Nauvoo. It at once filled the entire city with indignation, and the city council immediately took into consideration what would be the best method of dealing with it. The result of the council's mediations was this: Blackstone declared a libelous press a nuisance; the city charter gave to the city authorities the power to declare what should be considered a nuisance and to prevent and remove the same; therefore it was "Resolved, by the city council of the city of Nauvoo, that the printing office from which issued the *Nauvoo Expositor* is a public nuisance, and also all of said *Nauvoo Expositors*, which may be or exist in said establishment; and the mayor is instructed to cause said printing establishment and papers to be removed without delay in such manner as he may direct." On receiving this order the mayor issued instructions to the city marshal to destroy the press without delay, and at the same time gave orders to Jonathan Dunham, acting major-general of the Nauvoo Legion, to assist the marshal with the Legion if called upon to do so.—*Rise and Fall of Nauvoo*.

8. THE ARREST OF THE PROPHET ET AL:—A little after noon on the 12th day of June, Constable David Bettisworth came to Nauvoo from Carthage with a warrant for the arrest of Joseph Smith, Samuel Bennett, John Taylor, William W. Phelps, Hyrum Smith, John P. Greene, Stephen Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, William Edwards, Jonathan Harmon, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, Harvey D. Redfield, Porter Rockwell and Levi Richards, upon a complaint sworn to by Francis M. Higbee, charging the parties named with committing a riot. The writ was issued by Thomas Morrison, justice of the peace at Carthage, and commanded the officers to bring the parties named before Morrison or some other justice of the peace within the county. Bettisworth immediately upon arriving at Nauvoo served this warrant upon Joseph and afterwards upon the others named therein. Joseph called his attention to the clause in the writ, "before me or some other justice of the

peace of said county," and demanded to be taken before Esquire Johnson or some other justice of the peace in Nauvoo. Hyrum made the same demand. Many people were present and Joseph and Hyrum called upon them to witness that they offered themselves in answer to the writ to go forth before the nearest justice of the peace. This was in strict accordance with the law; but it did not answer the purpose of the mobocrats either at Nauvoo or Carthage, and Bettisworth said: "I will be damned but I will carry you before Justice Morrison at Carthage." As he still held them in custody and was determined to drag them away from Nauvoo, Joseph sued out a writ of habeas corpus in the municipal court and upon the full showing there he was discharged. Later all the other brethren named in the writ took the same course, and secured their release.—*Cannon's Life of Joseph Smith*, p. 459.

9. THE PROPHET'S SECOND ARREST:—On the 16th day of June, Judge Jesse B. Thomas came to Nauvoo and advised the mayor and the other men named in Morrison's warrant to go before some justice of the peace in the county and be examined upon the charge named therein. Judge Thomas said that if they would do this and should be acquitted or bound over, all excitement would be allayed, the mob would be left without a pretext and he himself would be bound to compel the mobocrats to keep the peace. Joseph and his brethren expressed their readiness to submit to any fair investigation. The next day, upon the complaint of W. G. Ware, they were arrested by Constable Joel S. Miles on a writ issued by Daniel H. Wells for a riot in destroying the Nauvoo Expositor press. They all submitted to this process and went before Justice Wells, who, at this time, it must be remembered, was not a member of The Church. After a long and close examination it appeared to the court that they had not proceeded illegally and they were discharged.—*Cannon's Life of Joseph Smith*, p. 469.

10. APPEAL TO THE GOVERNOR:—Both parties then appealed to the executive of the State, the mob for assistance to carry out their murderous designs, and to give their proceedings a coloring of lawful authority, and the citizens of Nauvoo for protection against the combinations of their avowed enemies bent upon, and publicly pledged to their extermination.—*Rise and Fall of Nauvoo*.

11. GOVERNOR FORD IN CARTHAGE:—On the 21st day of June, 1844, Thomas Ford, governor of the State of Illinois, arrived at Carthage. What Pontius Pilate was to the divine atonement on Calvary, this man Ford was to the sealing martyrdom at Carthage. He was a politician, a friend of the masses, right or wrong. He submitted himself at Carthage to the direction of the mob leaders. From the moment of his arrival there until the deed was done, he interposed no hand to stay the awful deed. He could not have been so blind as to fail in seeing that murder impended for the Prophet and Patriarch; and that extermination threatened the Saints. A statesman and a true and brave patriot could have put forth his power and dissipated the evils at a stroke, but Ford was not of such mettle. He affected to view Joseph and his brethren as rebels and the mob as law-abiding citizens—at best, he classed them all together.—*Cannon's Life of Joseph Smith*, p. 468.

12. MESSENGERS TO GOVERNOR FORD:—A message was received from Governor Ford, stating that he had arrived from Carthage in the interests of peace, and hoped to be able to avoid the evils of war by his presence; and that he might the better judge of the situation he asked that well informed and discreet persons be sent him at Carthage, where he had established for a time his headquarters. This request of the Governor's was gladly complied with on the part of the people of Nauvoo; and John Taylor and Dr. J. M. Bernhisel were appointed to represent their version of the situation, and for that purpose were furnished with a copy of the proceedings of the city council, and the affidavits of a number of citizens bearing on the subject that would rightly be discussed. * * * After the whole case was stated to the Governor, and all the documents submitted he insisted that in order to prove to the people that they were willing to submit to the law, it would be best for Joseph Smith and all concerned in the destruction of the Expositor press to come to Carthage for examination. Elder Taylor represented that they had already been examined before two competent courts on that charge, the municipal court of Nauvoo and before Squire Wells, a justice of the peace, and each time acquitted; that they had fulfilled the law in every particular, and that their enemies had murderous designs and were only making use of this matter to get Joseph Smith and other leading men into their power. The Governor, however, insisted that the proper thing for them to do would be for them to come to Carthage. Elder Taylor then stated that in consequence of the excitement prevailing, it would be extremely unsafe for Joseph to come to Carthage; that they had men and arms to defend themselves, but if their forces and those of their enemies should be brought into close proximity, the most probable result would be a collision. In reply to this the Governor "strenuously advised us," says Elder Taylor, "not to bring our arms, and pledged his faith as Governor and the faith of the State, that we should be protected, and that he would guarantee our perfect safety."—Life of John Taylor, p. 124.

* * * * * He demanded that the mayor and all persons in Nauvoo accused or sued submit in all cases implicitly to the process of the courts and to interpose no obstacles to an arrest, either by writ of habeas corpus or otherwise. And in the case of the mayor and a number of the city council charged with riot, he required that they should be arrested by the same constable, by virtue of the same warrant and tried before the same magistrate whose authority he claimed had been defied.—Rise and Fall of Nauvoo.

13. THE PROPHET'S START FOR THE WEST:—Informed of all the plots against him, and seeing the executive weakness or connivance with the mob, the Prophet determined to make one final effort to draw the menace from Nauvoo. He addressed a letter to the Governor, in which he exposed the fallacy and cowardice of Ford's official proceedings and personal position. Then, after dark on the night of the 22nd of June, he called Hyrum, Willard Richards, John Taylor, W. W. Phelps, A. C. Hodge, John L. Bulter, Alpheus Cutler and some others into his house and read to them the letter from the Governor, merely remarking: "There is no mercy—no mercy here!" Hyrum said: "No; as sure as we fall into their hands, we

are dead men." Joseph then told the brethren that if he and Hyrum should leave Nauvoo the attention of the mob would be attracted away from the Saints and in pursuit of the Prophet and Patriarch; and if the people would go quietly about their business none of them would be harmed. With this purpose he prepared to cross the river and go into the West. That night they bade farewell to their families. As they departed it was seen that Joseph's tears were falling fast, and he uttered not a word, while they walked down to the bank of the river. Joseph, Hyrum and Willard, rowed by Orin P. Rockwell, crossed the Mississippi in a leaky skiff bailing out the water with their boots and shoes to keep the frail boat from sinking. They found refuge on the Iowa side at the house of Bro. William Jordan, and made immediate preparations to depart toward the Rocky Mountains. But while they were packing provisions on the 23rd day of June, messengers came from Emma and others in Nauvoo, entreating the Prophet to return and by inuendo accusing him of cowardice in thus leaving the city. It was a fatal blindness on the part of these professed friends—*Cannon's Life of Joseph Smith*, p. 471.

14. THE PROPHET'S RETURN TO NAUVOO:—At this crisis some of Joseph's friends instead of rendering him all possible assistance to escape from his enemies, complained of his conduct as most cowardly and entreated him to return to Nauvoo and not leave them like a false shepherd leaves his flocks when the wolves attack them. The parties most forward in making this charge of cowardice were Reynolds Cahoon, L. D. Wasson and Hiram Kimball. Emma also sent a letter by the hand of R. Cahoon entreating him to return and give himself up, trusting to the pledges of the Governor for a fair trial. Influenced by these treaties to return, and stung by the taunts of cowardice from those who should have been his friends, he said: "If my life is of no value to my friends, it is of none to myself." And after a brief consultation with Rockwell and his brother Hyrum against his better judgment, and with the conviction fixed in his soul that he would be killed, he resolved to return, and crossed over the river that evening to Nauvoo.—*Rise and Fall of Nauvoo*.

15. THE START FOR CARTHAGE:—On the morning of Monday, the 24th of June, 1844, Joseph and the seventeen other men named in the old writ from Morrison, started for Carthage. When they reached the Temple, the Prophet looked upon it with a long and wistful gaze, and then turned his eyes upon the city saying: "This is the loveliest place and these the best people under the heavens. Little do they know the trials that await them." As they passed out of the city the Prophet said to Daniel H. Wells: "Squire Wells, I wish you to cherish my memory and not think me the worst man in the world, either." On the way they met Captain Dunn coming from Carthage with about sixty mounted men. Joseph said: "Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient Saints—they can only kill the body. Dunn presented to Joseph an order from Governor Ford for all the State arms in possession of the Nauvoo Legion. Joseph immediately countersigned the order then he turned to the company and spoke these memorable words: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence toward God and toward all men." Again

he said: "If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance and it shall yet be said of me, 'He was murdered in cold blood.'"—Cannon's Life of Joseph Smith, p. 473.

16. THE ARRIVAL AT CARTHAGE. It was midnight when the party entered Carthage, but a militia company encamped on the public square—the Carthage Greys—were aroused and gave vent to profane threats as the company passed, of which the following is a specimen: "Wher's the d—n Prophet?" "Stand away you McDonough boys and let us shoot the d—n Mormon!" "G—d d—n you, old Joe, we've got you now!" "Clear the way, and let us have a view of Joe Smith, the Prophet of God. He has seen the last of Nauvoo, we'll use him up now!" Amid such profanity and abuse, and violent threats, much of which was overheard by Governor Ford, the Prophet's party proceeded to Hamilton's hotel which it entered and took quarters for the night. Under the same roof were sheltered the wicked apostates of Nauvoo, J. H. Jackson, the Foster brothers, the Higbees and the Laws, besides other desperate men who had sworn to take the life of the Prophet.—Rise and Fall of Nauvoo.

REVIEW.

1. What effort did the Prophet make to secure peace with the people of Illinois? 2. What action looking towards the forceful expulsion of the Saints from Nauvoo took place at Carthage about this time? 3. What new perils threatened the peace of Nauvoo? 4. What does Paul say about the perils of false brethren? 5. Who were the leading spirits among the apostates? 5. What steps did they take which made against the peace of Nauvoo? 6. What was the nature of the Nauvoo Expositor? 7. What action did the city council take to suppress it? 8. On what grounds can you justify the action of the city council? 9. What followed the destruction of the Expositor press? 10. In what manner was the Prophet released? 11. On seeing the determination of his enemies, what course of action did the Prophet resolve upon? 12. What diverted him from his intention to go West? 13. In what spirit did he return to Nauvoo? 14. What prophecy did Joseph utter en route to Carthage? 15. When was the Prophet martyred? 16. What evidence to the divinity of his mission is to be gathered from the martyrdom?

LESSON XXIII.

THE EXODUS FROM NAUVOO.

June, 1844—May, 1846.

EVENTS.

1. Aftermath of the Martyrdom.

- a.* The question of a successor to the Prophet. *Note 1.*
- b.* The trial of the murderers. *Note 2.*
- c.* Continued attacks upon The Church. *Note 3.*
- d.* Continued growth of Nauvoo. *Note 4.*

2. Renewal of Mob Violence.

- a.* The charges of crime and general lawlessness against the people of Nauvoo. *Notes 5 and 6.*
- b.* Repeal of the Nauvoo charter. *Note 7.*
- c.* The attack upon the Morley settlement. *Note 8.*
- d.* The mass meeting of the people of Quincy, September, 1845. *Note 9.*
- e.* Response of The Church authorities to the inquiries of the citizens of Quincy. *Note 10.*
- f.* The bad faith of the mob. *Note 11.*
- g.* The exodus of the Saints from Nauvoo. *Notes 12 and 13.*

3. The War upon the Remnants.

- a.* The new settlers. *Note 14.*
- b.* Revival of mob violence. *Note 15.*

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- W. H. U., vol. I ch. xvi.

- c. The battle at Nauvoo between citizens and the mob, the capitulation of the citizens—the mob in possession of the city. *Note 16.*

4. **The Fate of the Exiles.** *Note 17.*

NOTES.

1. **SUCCESSION IN LEADERSHIP:**—Brigham Young succeeded Joseph Smith as leader of the Latter-day Saints. Sidney Rigdon claimed the leadership. It was to secure it that he came from Pittsburg on learning of the Prophet's death. Being his first counselor in the Presidency—though Joseph distrusting his fidelity, had long since virtually cast him off—Elder Rigdon believed or affected to believe, that this entitled him to the succession. A small faction of the Saints felt likewise. But the hearts of the people as a rule were not with Sidney. Though an eloquent orator, he was not a leader—at least not such a leader as the Saints now required; a man to grapple with great emergencies. * * * * Besides, Sidney's claim, though plausible, was not valid according to Church polity. The First Presidency to which he belonged was no more. Death had dissolved that council. The Prophet in life had taught that “where he was not there was no First Presidency over the Twelve.” Next in order stood the Twelve—the Apostles—with Brigham Young as their President. Instinctively the people turned to Brigham, for they loved and trusted him, and by that right divine, no less than of seniority and succession in the Priesthood, he became their President and spiritual guide.—Whitney's History of Utah, p. 233.

2. **TRIAL OF THE MURDERERS:**—At the October term of the circuit court (1844), indictments for the murder of Joseph and Hyrum Smith were made out by the grand jury for nine persons, viz: Levi Williams, Jacob C. Davis, Mark Aldrich, Thomas C. Sharp, William Voras, John Wills, William N. Grover, ——— Gallagher and ——— Allen. Hearing of the indictments, the accused persons came forward and demanded an immediate trial, but the prosecution not being ready, the hearing was postponed until the next term of court. This occurred in the month of May, 1845. * * * * The trial lasted until the 13th of May, and after the jury had been out several hours a verdict of not guilty was returned. —Rise and Fall of Nauvoo.

3. **THE CHURCH NOT AN INDIVIDUAL THE OBJECT OF ATTACK:**—“It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the fullness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach in this generation.” Such were the words of the Prophet to the Nauvoo Legion on the 18th of June, 1844. And the action of the old citizens of Hancock and surrounding counties subse-

quent to the murder of the youthful Prophet, prove how truly inspired were the words here quoted. For no sooner did they discover that the work which Joseph had begun refused to die with him than they renewed their hostilities, and sought by every means their wicked hearts could devise to harrass and destroy those who devoted their energies to the consummation of the work which had been started.—Rise and Fall of Nauvoo.

4. GROWTH AT NAUVOO:—In the meantime the Apostles, sustained by the Saints, put forth every exertion to carry out the designs of their martyred Prophet respecting Nauvoo. The Nauvoo House was hurried forward, and the walls were growing rapidly under the constant labor of the masons. Work, too, was vigorously prosecuted on the Temple. At the time of Joseph's death that edifice was but one story high, and yet on the 24th. of May, 1845, about six o'clock in the morning the capstone was laid amid the general rejoicing and shouts of "Hosanna" from the assembled thousands of the Saints. Thus the world began to realize that "Mormonism" was not born to die with its earthly leaders. And it began to be whispered that the Prophet Joseph dead was even more potent than when living. His testimony had been sealed with his blood, and it gave to his life and his labors an additional sanctity in the eyes of his followers, as well as making it more binding on the world.—Rise and Fall of Nauvoo.

5. THE CHARGE OF LAWLESSNESS:—Immigration continued arriving at Nauvoo, where the Saints, under the direction of the Apostles, now hurried on the completion of the Temple. The exodus predicted, and in a measure prepared for by their Prophet, was foreseen to be imminent, and it was their desire to finish this edifice—another monument of religious zeal and self-sacrificing industry—before taking up another cross of painful pilgrimage—and journeying toward the setting sun. The anti-Mormons, their ranks now augmented by apostates, seemed bent upon compelling an early exodus. To this end they continued their former policy of trumping up charges against the chiefs of The Church. A murder, a theft, or any other crime—and such things were frequent in all that frontier region—committed at or in the vicinity of Nauvoo, was at once laid to the Mormon leaders as principals or accessories, and forthwith the town would be inundated with sheriffs, constables and their posses, armed with writs of arrest, searching for the suspects. That some of these crimes were committed by citizens of Nauvoo is quite probable. But that all the stealing and killing in that region, or even the greater part of it was done by them, cannot be reasonably supposed, in spite of the awful examples set them.—Whitney's History of Utah, p. 236.

6. THE CHARGE OF STEALING AND RECEIVING STOLEN PROPERTY:—The best refutation of these charges is the fact that twice during the summer of 1845 Governor Ford himself went to Nauvoo to investigate these charges against her people, and when he came to deal with the "Mormon Troubles" in his message to the legislature that fall, after speaking of the charges made he says: "Justice, however, requires me to say that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community than in any other of the same number of inhabitants, and perhaps if the city of Nauvoo were compared with St.

Louis, or any other western city, the proportion would not be so great." The prejudice, not to say bitterness of Governor Ford against the Saints would rob his statement of any suspected exaggeration favorable to them.—Rise and Fall of Nauvoo.

7. REPEAL OF THE NAUVOO CHARTER:—Misrepresentation so far succeeded in poisoning the public mind, and the minds of some of the leading men of the State, that in January, 1845, the city charter of Nauvoo, and the charter of the Legion were both repealed, and thus the protecting egis of the city government was snatched away from the people of Nauvoo when most they needed it, and left them exposed to the fury of their enemies.—Rise and Fall of Nauvoo.

8. MOB VIOLENCE AT THE MORELY SETTLEMENT:—Early in September (1845) mobbing the scattered families of the Saints began in earnest. A meeting was held by Anti-Mormons near what was called the "Morely Settlement," to devise means of getting rid of the Mormons. During the meetings guns were fired at the house where it was held, and the assault charged upon the Mormons, though most likely it was by some of their own party. that they might have an excuse for their meditated acts of violence upon the Saints. Such was the general belief at the time. At any rate an attack was made upon the Morely Settlement, and on the 11th of the month, twenty-nine houses were burned down in the night, while their occupants were driven into the bushes where men, women and children laid drenched with rain anxiously awaited the breaking of the day.—Rise and Fall of Nauvoo.

9. MASS MEETING AT QUINCY:—In the midst of these tumultuous scenes a mass meeting of citizens was convened at Quincy on the 22nd of September. It was generally known that the Prophet Joseph had contemplated going west with the main body of The Church, and it was one of the objects of this meeting to appoint a committee to confer with The Church authorities and learn what their present intentions were as to leaving the State. It was expressed as the opinion of that meeting that the only basis upon which the Mormon troubles could be settled would be the removal of the Saints from the State.—Rise and Fall of Nauvoo.

10. DECLARATION OF CHURCH AUTHORITIES OF INTENTION TO LEAVE ILLINOIS:—"Nauvoo, September 24th, 1845. Whereas, a council of the authorities of The Church of Jesus Christ of Latter-day Saints, at Nauvoo have this day received a communication from Messrs. Henry Asbury, John P. Robins, Albert G. Pearson, P. A. Goodwin, J. N. Ralston, M. Rogers and E. Congers, committee of the citizens of Quincy, requesting us to communicate in writing our disposition and intention at this time, particularly with regard to removing to some place where the peculiar organization of our Church will not be likely to engender so much strife and contention as unhappily exists at this time in Hancock and some of the adjoining counties. * * * * *

"Therefore, we would say to the committee above mentioned, and to the governor, and all the authorities and people of Illinois and the surrounding States and Territories that we propose to leave this country next spring, for some point so remote, that there will not need be any difficulty with the

people and ourselves, provided certain propositions necessary for the accomplishment of our removal shall be observed, as follows, to wit:

"That the citizens of this and surrounding counties, and all men, will use their influence and exertion to help us to sell or rent our properties, so as to get means enough that we can help the widow, the fatherless and the destitute to remove with us.

"That all men will let us alone with their vexatious law suits so that we may have time, for we have broken no laws; and help us to cash dry goods, groceries, etc., to good oxen, beef cattle, sheep, wagons, mules, horses, harness, etc., in exchange for our property, at a fair price, and deeds given on payment, that we may have means to accomplish a removal without the suffering of the destitute to an extent beyond the endurance of human nature.

"That all exchange of property be conducted by a committee, or by committees of both parties; so that all the business may be transacted honorably and speedily.

"That we will use all lawful means, in connection with others to preserve the public peace while we tarry; and shall expect, decidedly, that we be no more molested with house burning, or any other depredations, to waste our property and time, and hinder our business.

"That it is a mistaken idea, that we have proposed to leave in six months, for that would be so early in the spring that grass may not grow, nor water run; both of which would be necessary for our removal. But we propose to use our influence, to have no more seed time and harvest among the people in this country after gathering our present crops; and that all communications be made to us in writing.

"By order of the council.

BRIGHAM YOUNG, President."

—Contributor, Vol. VIII, pp. 444-5.

11. BAD FAITH OF THE MOB:—"The Quincy committee reported to the citizens of that city, the propositions of The Church authorities, which were regarded as satisfactory in part, but it was thought they were not so full or decisive as was necessary. The mass meeting to which they reported, however, accepted the propositions and decided to recommend the people in the surrounding counties to do the same. 'But,' said the resolution, 'we accept it (the proposition of The Church authorities) as an unconditional proposition to remove. We do not intend to bring ourselves under any obligation to purchase their property or furnish purchasers for the same, but we will in no way hinder or obstruct them in their efforts to sell; and will expect them to dispose of their property, and remove at the time appointed.'

"On the 1st and 2nd of October an anti-Mormon convention assembled at Carthage, in which nine counties, those immediately surrounding Hancock, were represented. A committee on evidence, was appointed, of which Archibald Williams (one of the Saints' bitterest enemies) was chairman. It was its business to collect evidence in relation to the depredations of the Mormons. The chairman made a report to which were appended a number of affidavits charging various crimes on the people of Nauvoo. It is needless to say that the whole thing was an ex parte affair, and sustained by the

men who had assisted in the murder of Joseph and Hyrum Smith; and it was upon their evidence the convention acted.

* * *

"O. H. Browning moved the following:

"Resolved, That the Hon. W. N. Purple, judge of this judicial circuit court be requested not to hold a court in Hancock County this fall, as, in the opinion of this convention, such court could not be holden without producing a collision between the Mormons and anti-Mormons, and renewing the excitement and disturbances which have recently affected said county."

"And thus those guilty of mob violence and house burning were to be protected by the Carthage convention from prosecution before the courts; and those who might have the temerity to prosecute them and vindicate the law, were threatened by a renewal of that same lawless violence.

"But while efforts were being put forth on the part of the people of Nauvoo, to fulfill their agreement with the mob forces, the conditions of removal on the part of the old settlers were frequently violated; and instances of mob violence were almost every way occurrences. The people who were making preparations to leave the farms, gardens and homes they had redeemed from the wilderness, were constantly threatened with destruction by the hostile demonstrations of their heartless neighbors."—*Rise and Fall of Nauvoo*.—Contributor, Vol. VIII, pp. 445-6.

12. THE EXODUS FROM NAUVOO:—"Pursuant to the terms of the agreement, which satisfied General Hardin and his associate commissioners, and appeased for a time the anti-Mormons, preparations went forward all during the fall and winter for the spring exodus. Houses and lands in and around Nauvoo were sold, leased or abandoned. Wagons by hundreds were purchased or manufactured, and horses, mules, oxen, riding, draught and pack animals in general, procured in large numbers. Clothing, bedding, provisions, tents, tools, household goods, family relics and camp equipage composed the lading. wherewith animals and vehicles were packed and loaded until little or no room remained.

"At length, all being ready for a start, on the 4th of February, 1846, the exodus of the Mormons from Illinois began. Charles Shumway, afterwards one of the original Utah pioneers, was the first to cross the Mississippi. Colonel Hosea Stout, with a strong force of police, had charge of the ferries, which were kept busy night and day until the river froze over. The companies then crossed on the ice. By the middle of February a thousand souls, with their wagons, teams and effects had been landed on the Iowa shore.

"Sugar Creek, nine miles westward, was made the rendezvous and starting point of the great overland pilgrimage. Here the advance companies pitched their tents, and awaited the coming of their leaders. The weather was bitter cold, the ground snow-covered and frozen, and the general prospect before the pilgrims so cheerless and desolate as to have dismayed souls less trustfull in Providence, less inured to hardship and suffering than they. It was February 5th that the first camp formed on Sugar Creek. That night—a bitter night—nine wives became mothers; nine children were born in tents and wagons in that wintry camp. How these tender babes, these sick and delicate women were cared for under such conditions, is left to

the imagination of the sensitive reader. How these Mormon exiles, outcasts of civilization, carrying their aged, infirm and helpless across the desolate plains and prairies, were tracked and trailed thereafter by the nameless graves of their dead, is a tale which, though often attempted, has never been and never will be fully told.

"On the 15th of February, Brigham Young, the leading spirit of the exodus, arrived at the camps on Sugar Creek. He was accompanied by Willard Richards and George A. Smith, with their families. Two days later Heber C. Kimball and Bishop Whitney joined them. Parley P. Pratt, who had returned from the east, was already there, but encamped at some distance from the main body. Other leading men, such as had not preceded these, soon followed."—Whitney's History of Utah, Vol. I, pp. 248-9.

13. THE EXODUS WITHOUT A PARALLEL:—"There is no parallel in the world's history to this migration from Nauvoo. The exodus from Egypt was from a heathen land, a land of idolaters, to a fertile region designated by the Lord for His chosen people, the land of Canaan. The pilgrim fathers in fleeing to America came from a bigoted and despotic people—a people making few pretensions to civil or religious liberty. It was from these same people who had fled from old-world persecutions that they might enjoy liberty of conscience in the wilds of America, from their descendants and associates, that other of their descendants who claimed the right to differ from them in opinion and practice, were now fleeing. * * * Before this the Mormons had been driven to the outskirts of civilization, where they had built themselves a city; this they must now abandon, and throw themselves upon the mercy of savages."—Bancroft's History of Utah, p. 217.

14. WAR UPON THE REMNANT:—By the latter part of April, 1846, the great body of The Church had left Nauvoo. Those who remained were for the most part, aged and infirm and those who had failed of finding purchasers for their property. The people surrounding Nauvoo saw little need of purchasing that which inevitably must become theirs by waiting, and being unable to sell their property and therefore unable to purchase teams and wagons with which to get away. It was thought that such parties could remain for a time with safety, but the event proved otherwise.

"During the preparations for the exodus, Major Warren had been stationed with a small military force in Hancock, to keep the peace; but about the middle of April he received orders to disband his force on the 1st of May, as that was adjudged by 'the public expectation,' to use a phrase of Major Warren, when the last of the Mormons should have left the State. So soon as it was understood that there were still left in Nauvoo a number of Mormons who would likely remain through the summer, an uproar was raised in the surrounding counties, meetings were held and resolutions adopted, demanding that they leave at once, under threats of extermination. When the governor saw this new furore breaking out, he countermanded the order for Major Warren to disband his forces, and commanded him to hold his position and preserve the peace until he received further orders.

"The new impetus given to mob violence, however, was not to spend its force without perpetrating some outrage, and a number of cowardly attacks

were made upon Mormons. On the 11th of May, Major Warren found it necessary to issue a circular from which we make the following extract:

* * *

"I have now been in Nauvoo with my detachment a week, and can say to you with perfect assurance that the demonstrations made by the Mormon population, are unequivocal. They are leaving the State, and preparing to leave, with every means that God and nature has placed in their hands. * * * * The anti-Mormons desire the removal of the Mormons; this is being effected peaceably and with all possible despatch. All aggressive movements, therefore, against them at this time, must be actuated by a wanton desire to shed blood, or to plunder. * * *

"A man of near sixty years of age, living about seven miles from this place, was taken from his house a few nights since, stripped of his clothing, and his back cut to pieces with a whip, for no other reason than because he was a Mormon, and too old to make successful resistance. Conduct of this kind would disgrace a horde of savages. * * * To the Mormons I would say, go on with your preparations and leave as fast as you can. Leave the fighting to be done by my detachment. If we are overpowered, then recross the river and defend yourselves and property.'

"To those busy trying to raise mob forces, principally Squire M'Calla and Colonel Levi Williams, Major Warren gave warning that a previous order to the effect that not more than four armed men, other than State troops, should assemble together, would be enforced; and that any mob which assembled would be dispersed; his force or the mob would leave the field in double quick time. This had the effect of quieting matters down for a season, but only until the detachment of Major Warren's was disbanded."—*Rise and Fall of Nauvoo*.—Contributor, Vol. VIII, pp. 446-7.

15. THE BATTLE OF NAUVOO:—"The citizens of Nauvoo were not willing to allow Brockman's mob to enter the city without making some effort to prevent him, and although their forces numbered not more than three or four hundred, they presented a determined front to the mob. They converted some steamboat shafts into cannon—five pieces in all—and threw up some fortifications on the north of Mulholland street, facing the mob's camp. These works were under the command of Captain Lamareux. On the south of Mulholland street the companies of Gates and Cutler were stationed.

"On September 10th, 11th and 12th there was some desultory firing on both sides, without much advantage being gained. On the 13th, however, the mob force advanced in solid column, making a desperate effort to reach Mulholland street, the principal street leading into Nauvoo from the east. If the onset was desperate, the resistance was equally determined. The main shock of the conflict was sustained for a time by Gates' and Cutler's companies, and they must inevitably have been overpowered by the superior number of the mob, had not Squire Wells come up with Lamareux's company to reinforce them. The doughty Squire had ridden across an open field exposed to the fire of the enemy, to where Lamareux's company lay behind their fortifications. He called upon them to advance at once to check the approach of the mob. There was one brave spirit who needed no second call to perform his duty. That was William Anderson,

captain of what was known as the Spartan Band. He leaped from behind the trenches, and, calling on his band to follow, started for the front. The rest of Lamareux's company did not so readily respond, and manifested a disposition to retreat rather than advance. Squire Wells observing this, and seeing Anderson and his few brave followers, rushing headlong into the conflict, raised in his stirrups, and swinging his hat, shouted: 'Hurrah for Anderson! Who wouldn't follow the brave Anderson!' This rallied their spirits, and they followed the Squire to the front, where they were soon firing at the enemy as steadily as their comrades.

"The mob forces by this time had nearly reached Mulholland street, but now they recoiled from the rapid firing of the reinforcements and beat a retreat to the house of one Carmichael, but a short distance from Squire Wells' house. Here they waited until wagons came from their camp, and putting their dead and wounded into them, returned to where they were encamped in the morning. The number of killed and wounded of the mob has never been ascertained, as the facts were kept concealed. The intrepid Anderson and his equally brave son, a lad not more than fifteen years of age, fell in the engagement, and one Morris was killed by a cannon ball while crossing a field.

"Negotiations were now renewed, and the citizens of Nauvoo, seeing that the State authorities rendered them no assistance, but permitted even their own authority to be braved by a lawless mob, and knowing that they would eventually be overpowered, accepted the following terms of settlement, in order to stop the further affusion of blood:

"1. The city of Nauvoo will surrender. The force of Colonel Brockman to enter and take possession of the city tomorrow, the 17th of September, at 3 o'clock p. m.

"2. The arms to be delivered to the Quincy committee, to be returned on the crossing of the river.

"3. The Quincy committee pledge themselves to use their influence for the protection of persons and property from all violence, and the officers of the camp and the men pledge themselves to protect all persons and property from violence.

"4. The sick and helpless to be protected and treated with humanity.

"5. The Mormon population of the city to leave the State or disperse as soon as they can cross the river.

"6. Five men, including the trustees of The Church, and five clerks, with their families (Wm. Pickett not one of the number) to be permitted to remain in the city, for the disposition of property, free from all molestation and personal violence.

"7. Hostilities to cease immediately, and ten men of the Quincy committee to enter the city, in the execution of their duty as soon as they think proper.'

"These terms of capitulation were signed on the part of the citizens of Nauvoo, by Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer; and on the part of the mob by Thomas S. Brockman and John Carlin, and by Andrew Johnson on behalf of the Quincy committee.

"The rest of my story is soon told. There was a hasty flight of the Mormon population and a number of the new citizens who had assisted in

the defence of Nauvoo. They left their homes without being able to carry with them anything for their comfort. The sick, aged and infirm, together with the youth, without regard to sex or condition, shared the same fate; they had to lie out on the Mississippi bottoms where many perished through exposure, and beyond all doubt, all would have famished from hunger, had not the camp been filled with innumerable flocks of quail, so tame that women and children caught hundreds of them in their hands, and thus was the cry of hunger relieved.

"Brockman and his forces entered the city, and once in, he insolently violated every condition of the treaty of surrender.—*Rise and Fall of Nauvoo*.—Contributor, Vol. VIII, pp. 450-1.

16. THE FATE OF THE EXILES:—"Such is the fate of Nauvoo, which once promised to be the first city of Illinois and, beyond all question, would have been such, had there been sufficient virtue and honor in the State of Illinois to have protected its founders in their rights. What became of the exiled founders? Did they perish in the wilderness, as their enemies fondly hoped they would? No; God was with them, and under Him they have founded not only a greater city, but a commonwealth also, and are moving rapidly forward to fill their high destiny, which is to become the preservers of their country and of the liberties and rights of man."—Contributor, Vol. VIII, pp. 452-3.

REVIEW.

1. What condition prevailed at Nauvoo immediately after the martyrdom? 2. What serious question immediately arose? 3. On what grounds did Sidney Rigdon base his claims of leadership of The Church? 4. What was the standing of Sidney Rigdon during the later years of the Prophet's life? 5. On what basis of reason and Church doctrine and polity were the claims of Sidney Rigdon set aside? 6. What was the course of the people of western Illinois towards the Saints after the martyrdom of the Prophet? 7. In what were their hopes evidently disappointed? 8. What was the general course of the Twelve with reference to Nauvoo? 9. What charges were made against the Saints? 10. Describe the revival of mob violence. 11. How did the removal of the Saints from Nauvoo arise as a great public question? 12. What response did The Church make to the people of Quincy? 13. In what manner did the mob continue to act? 14. When and in what manner did the exodus from Nauvoo begin? 15. What action was taken by the mob with reference to those who were unable to leave Nauvoo? 16. Describe the battle of Nauvoo. 17. What were the terms of Nauvoo's capitulation? 18. What was the conduct of the mob when once in possession? 19. What was the fate of the exiles? 20. Was it the destiny of The Church to remove to the West?

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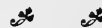
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